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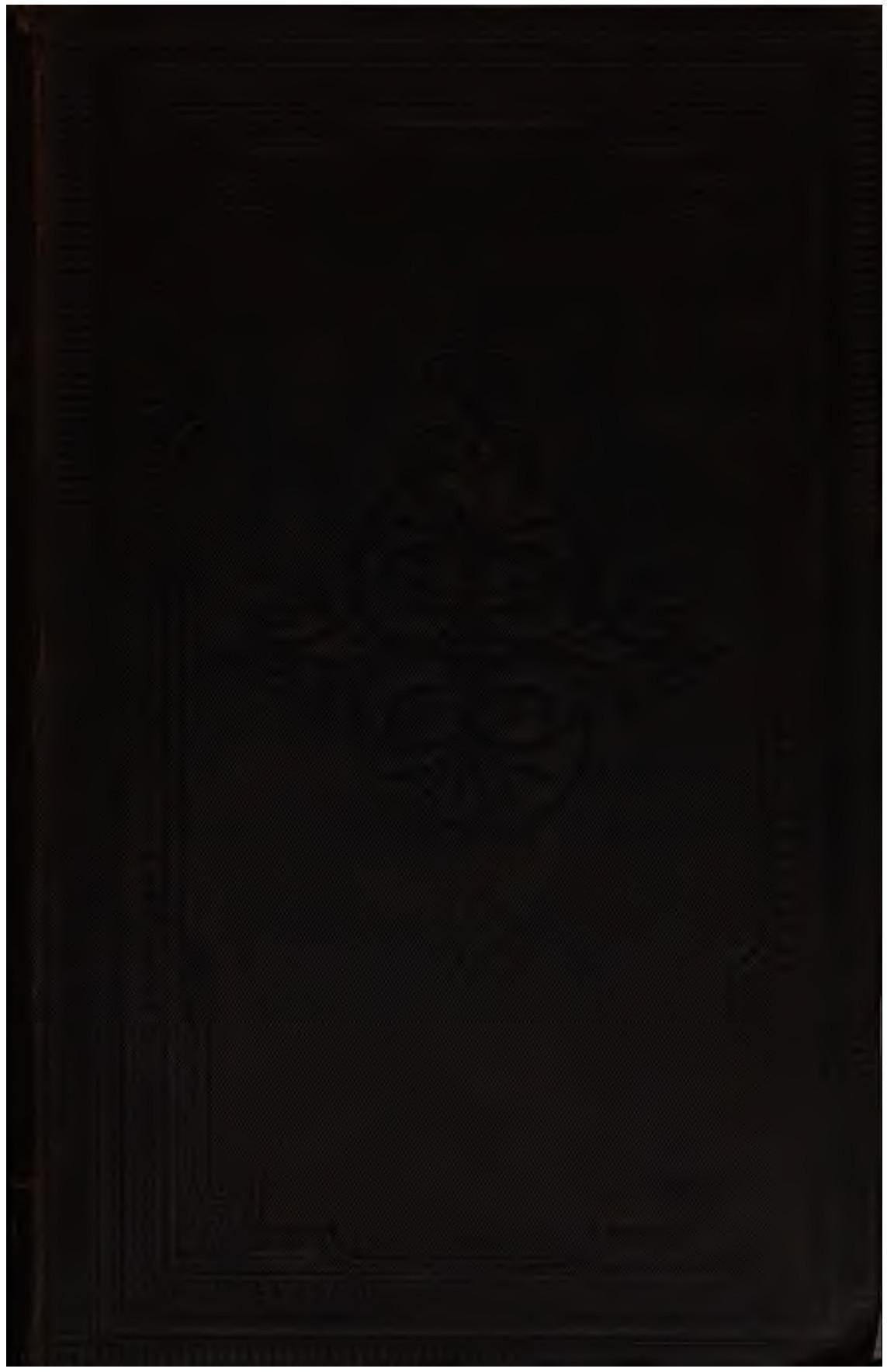
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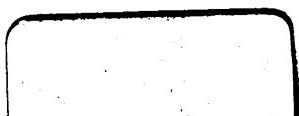
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John De  
John De  
John De



CHAPTERS  
ON  
CHRISTIAN CATHOLICITY.

BY  
A CLERGYMAN.

"It is the Spirit that Quickeneth."



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## PREFACE.

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They say a Book looks abrupt without something in way of "Preface". In deference to which experienced opinion, these Chapters are here introduced with a word or two of explanation, otherwise little needed, as they tell their own tale to any enquiring Reader, should they chance to meet with one.

The Volume owes its existence to the fact of the Writer having accidentally lighted upon some of his old Theological-Essays, now out of print, and published more years ago than he at present cares to compute. All who have tried the experiment, will know how strangely nervous a thing is the re-reading of one's own bookish lucubrations after oblivious lapse of time, and with what disquieting impressiveness comes home the "*Nescit vox missa reverti*" to a wistful sense of mental paternity in presence of the phantom offspring, not sure of proving Kith with the brain-begotten Wisdom of Olympian Athenè.

If an avenging Nemesis waits upon all rash rushing into Print, the inexorable Goddess is seldom more sternly disposed than when appearing on the ever-debateable and proverbially vexatious ground of polemical controversy.

That the Author, should wittingly incur the trouble and expence of reprinting pages whose sole tangible result is likely to be the bill-of-costs, may at any rate pass for proof that the Principles and Persuasions they convey, have, for the person they most concern, stood the test of mature and conscientious consideration. That any satisfaction should accrue to him from the resuscitation of old homilies defunct for several *lustra*, is connected chiefly with personal notions of a *quasi* justificatory or even "testamentary" sort, bearing upon that ultimate "Stock-taking" which so inevitably presses upon all accountable "Stewardship", towards the close of its entrusted Commission.

The very *subjective* renderings of Christian Theology maintained throughout by the Clerically-Ordained Essayist, seemed to his judgment, so many years since, hardly on the square with "Orthodox" versions at that time usually understood to be officially incumbent upon every Minister holding "Cure-of-Souls" within the Establishment. He decided in consequence on withdrawing from all Church-Duty of a kind likely to involve conscientious offence individual or collective,—impelled by sense of that still higher "Duty" incumbent, at what ever cost, upon his "indifferent honesty", without Benefit of Clergy.

It is however, no light thing to look back or withdraw one's hand from the Plough in such a furrow, and the scrupulosity therewith connected, must plead apology for this publication, should it be judged a quite useless addition to the myriads with which the World is already encumbered.

It might moreover be alleged in further extenuation, that the "Subject" of these pages is not of a kind that grows old, and therefore that any disparaging verdict would not apply more forcibly to the second than to the first

Edition of the following Chapters. The iteration after all, extends only to the first half of the volume, inasmuch as the mechanical repetition yielded to the more attractive inditing of new "developments" always in the same direction, though not upon the self-same lines of limitation.

The chief pith and gist of these Papers, if pith and gist they possess, may perhaps be found best condensed in the *Post-Scriptum* or Appendix, whimsically headed *ΠΡΟΣΘΗΚΗ*, following upon near three hundred discursive pages in illustration of but one short though comprehensive Principle. How sadly all Authorship is prone to imperil the "Multum" by the "Multa", is one of its mysteries, familiar enough to every Pen that has ever run tilt in the lists of Literature.

Renouncing the awkward modesty of the "Oratio Oblqua", let me face for a few remaining words the frank Egotism of a *First* person, while telling the (hypothetic) Reader how this heavy "Addendum" came into unexpected Being.

It was a splendid spring-morning and in sheer animal enjoyment of natural life, I was lazily basking in genial sunshine on heath-clad porphyry rocks of Saxon Thuringia, half dozing over multifarious paragraphs of a newly-arrived Oxford Paper,—when suddenly awakened by an emphatic Heading,—"Sermon on Sunday Morning at St. Mary's, preached before a crowded Congregation by the Master of Balliol."

Such Sermon printed *verbatim*, I then and there intensively read and marked, and the doze on the sunny brown heather was gone for that day. Any one caring to know why, is respectfully referred to the aforesaid *Προσθήκη*.

Homeward I sped down-hill, but with considerable upwardness of heart, looking across to Mediæval Wartburg and wondering how the Biblical Ghost of grand old Martin Luther would judge this Oxford Good-News, were the hardy and sturdy, yet gentle childlike and truth-loving Spirit of the indomitable Doctor still flitting round yonder "Patmos", with these three hundred years more of Protestant Education towards developing his "Reasonable Service"!

However that might be, one plain fact of a humbler sort was abundantly patent to my own small isolated individuality,—its sudden promotion, namely, to full spiritual communion with exalted Anglican Church-Magnates, proclaiming *ex Cathedra* from University-Pulpit, highest and broadest of high and broad Principles of Human Catholicity—Principles which I had been ignorantly and timidly supposing of premature utterance even for a solitary unheeded voice of one crying in a Continental Wilderness. In short, from a torpid condition of mild Church-martyrdom and modified Ecclesiastical exile, a mere "Sticket-Minister" (*Caledonice*) for half a lifetime, the unknown unsettled Author finds himself advanced *præceps saltu* to "Orthodox" spiritual fraternity with fixed Church-Stars of the first magnitude.

Happily for his mental equilibrium, such distinction dawns upon him *late* enough to modify with due sobriety the personal pride with which he can now write himself doctrinally, as "Also of that Ilk."



## SCHOLASTIC THEOLOGY.

“And they said, Go to, let us build us a city and a tower whose top may reach unto Heaven, and let us make us a name.”

MEN are ambitious builders, rejoicing in the construction of symmetrical towers, pyramids, and pinnacles, whose tops hold communion with the clouds. But our fondness for systematic architecture displays itself feebly in material piles of masonry, compared with its development in the far prouder fabrics of scientific composition, by which in our Religious capacity we aspire to reach the very Heaven of Heavens; and on which we actually do contrive to lose ourselves in dizzy regions “without “form and void”. These earth-spurning sky-piercing structures, whose prodigious shadows darken our Planet, claim a title loftier than their own tops, and are called “Theologies”. *Theology*, being a greek compound signifying a science which investigates the Existence and Attributes of the Godhead, the ubiquitous Cause, Centre, and Circumference of Universal Creation!

It were no hard task with cyclopædiac assistance, to enumerate and specify a startling list of these portentous “Systems”, each of them looming through time and space, as dim, fantastic and dangerous, more like the baseless fabric of a dream than a day-light reality of truth and soberness. Yet the meanest among them might well attract and reward our best attention, if our span of life were not too brief and momentous for the indulgence of curious inquiry. The least of these Theological Schemes has been able in its own age and latitude to command the full consent and confidence of immense communities, looked up to by the Nations as an everlasting tower of strength and safety. Each of them has riveted the reverential faith of multitudes, as an oracular shrine from which issued divine answers to the three awful questions of the human soul, *whence?* *whither?* and *why?* Each of them has professed and has been believed, to comprise within itself, every theoretical and practical appliance for Man’s future and final favour with his Maker. Each of them moreover has fearlessly committed itself to precise definitions and dogmatic declarations, touching the Infinite and Eternal Power, in and by which all existence moves and has its being. A Power impenetrably veiled to the gaze of mere mortality, a Power invisible, ineffable, inconceivable, and inscrutable. Each one of these Theological Systems has in short been reared by mighty men of old, saying, *go to, let us build us a tower whose top may reach*

*unto Heaven, and let us make us a name.* But alas! for the gorgeous cloud-capped towers, their walls have been daubed with untempered mortar. We of this generation may behold the ground everywhere cumbered with their ruin or threatened with their fall. As for their names, *one* may suffice for many, the name of BABEL, which means *confusion*, for He that is higher than the highest, has come down to see these towers builded by the children of men, and has scattered the builders in the imagination of their hearts, confounding their language, till they understand not one another's speech.

In no epoch of our collective career, previous to the present, when men are beginning to recognise a homogeneous and spherical meaning in Human History, should we have been able to look down from such a commanding height, upon the actual or imminent failure of so many cities and towers raised Heavenward by the daring Science of constructive Theology. But while we moralise upon this impressive scene of decline and fall, we shall do well to remember that our expansive view is no result of any improvement in our own eyesight, but simply the effect of a general change of level, brought about by the lapse of time. It is without effort or merit of their own, that the present representatives of the Race command a clearer and more comprehensive range than has been heretofore unfolded to men of earlier date; men doubtless intrinsically equal to those that now in their turn succeed

them for a season. He must be strong in his own esteem, who thinks that with transfer of time and place he would not, like the dying Athenian, have sacrificed to Æsculapius; or with the Roman Augur, have read the decrees of destiny in the flight of birds, and the entrails of beasts; or even in the shadow of the valley of Tophet, would not have passed his sons and daughters through the fire to Moloch. We change only with our Time,

"*Nos et mutamur in illo.*"

There is, therefore, no ministration to vanity in a vivid consciousness of the vantage ground we occupy in looking down upon the Past; so far from suggesting the delusion of personal superiority, it rather overawes us with the conviction that where more is given, more also shall be required; warning us against the contingent danger and dishonour of arriving with better means at no better end. We are placed where we stand, not to indulge idle curiosity or flattering self-complacency with a supercilious bird's-eye view of a level lower than our own, but for the earnest purpose of gaining knowledge and realising progress by the retrospect. We have nothing to do with the Past but to profit by its experience in furtherance of the Future. We have other work on hand than to criticise the career of our predecessors; whether well or ill, they have run their race, fought their fight, kept their faith, and gone to their account.

Now comes Our turn, *now* is our accepted time; our race, fight, and faith must be in advance of the best of theirs, or we prove ourselves degenerate sons of our Fathers, inert and worthless inheritors of goods unearned and unimproved. The most disastrous delusion to Individuals or Communities is surely that of deeming themselves passive receivers of a bequeathed sufficiency, whether of mind, body, or estate. They that will not work for the bettering of all three, are faithless stewards. Our whole duty to our God and our Neighbour consists in adding to what we receive, handing on the entrusted talents to the next comer, for a like usufructuary tenure, and a further usurious increase; *no man*, says the Apostle, *either liveth or dieth to himself*. The sooner, therefore, that we gather the *moral* of Theological History, and go on our way strengthened, the better for ourselves and those that follow us. We must keep moving *onward and upward*, the living may not linger with the dead. It was a hard saying, "Let the dead bury their dead", but the world, after eighteen centuries' reading and marking, is beginning to learn and inwardly digest it. "A certain disciple said unto him, Lord, suffer me first to go and bury my father. Jesus said unto him, *follow me, and let the dead bury their dead.*"

The great Religious Moral to be drawn from the present desolate aspect of the "Systems" whose tops once soared so proudly, would seem to be one of warning against any further futile attempts to

scale Heaven by means of curious and elaborate scaffolding. The lesson taught us, looks like a strong practical illustration in aid of prophetic precepts, line upon line, to walk more humbly with our God, not intruding into those things which are unseen, vainly puffed up in our mind. Keeping rather that which is committed to our trust, working with a given sufficiency, making the most and best of what we are, and what we have. Adding to our Faith Virtue, and to Virtue Temperance, Patience, and Knowledge, but *avoiding profane and vain Babblings, and the oppositions of Science falsely so called.* What babblings and oppositions but those of our Babel-sounding Systems of earthly Theologies could have drawn down this indignant and contemptuous reprobation of the Apostle? What quasi-Science deserves to be thus crushingly denounced by heralds of “Religion Pure and Undefiled”, but that whose oppositions full of sound and fury, have engendered nothing save vain and profane ideals of the Infinite Creator, fashioned after the image and likeness of frail Humanity? How sternly are such inflated babblings rebuked by the brief mandate, “Thou shalt not take the name of the Lord thy God in vain!” how surely will they be all hushed as our hearts incline to keep this Law! To the soul of Humility and Soberness, distressed and bewildered by the foolish fables, endless genealogies, and perverse disputings of this Pseudo-Science, “doting about questions and strifes “of words”, how welcome is

the refeshing breath of the “word of the Lord”, as once delivered to a seer of old, “Son of Man, these “men have set up their idols in their heart, and “should I be inquired of at all by them? Speak “unto the elders, and say unto them, thus saith “the Lord God—Shall I be inquired of by you O “House of Israel? As I live saith the Lord God, I “will not be inquired of by you.”

Surely the confusion hitherto consequent upon Scientific attempts to reach from Earth to Heaven, should induce men of this generation to lower the impious scaffolds of earlier builders, adventurers who might dare so much more, because they knew so much less, whose boldness was not of courage but of ignorance, not of manliness but childhood. If we, with our better knowledge, persist in daring more than may become Sons of Earth, we risk a worse scattering than that which confounded more venial rashness on the plains of Shinar. There might seem, even now, in our own land, this Island of the Western Sea, to be a sign given. No sooner does our speech grow clamorous on topics too lofty for our dizzy heads, than its sound ceases to be the *one* language of *one* People, we become again confounded with a Babel of much speaking and little understanding. Unintelligible loquacity on things higher than we can attain unto, gives no promise of our holding the Faith in Unity of Spirit, the bond of Peace and Righteousness of Life. The Sacred Trinity of Unity Peace and Righteousness, would

be, perhaps, best propitiated, both now and always, by the exchange of hot theological polemics for reverential Religious Reticence. Putting away fantastic speculations of presumptuous curiosity, and pompous pretensions of pragmatic dogmatism, to ponder in the stillness of a compressed heart on the visible but veiled manifestations of the Infinite, as “understood by the things that are made, even His “Eternal Power and Godhead”. Such at least is the counsel of the Monarch whom the world still numbers among her wisest men. “Be not rash with thy mouth”, says the Royal Preacher of Israel, “and let not thine heart be hasty to utter anything “before God, *for God is in Heaven and thou upon Earth, therefore let thy words be few.*”

But we shall be told that the pride and presumption, the folly and mischief we deprecate under the head of “Scholastic Theology”, however glaring and deplorable in the mythological or sacerdotal schemes of Hindoo and Egyptian, Persian and Greek, Roman and Arab, Scythian and Savage, have little or nothing in common with the ecclesiastical constructions of Patristic or Mediæval Christendom, at least as repaired, simplified and purified by the modern zeal of Protest and Reform. With those who thus think, we must here join issue in frank obedience to conscientious conviction. In mooting the complex question of “Scholastic Theology”, we mean more than a discourse, easy in this age and latitude, at the expense of the systems of Brahmah and

Vishnu, Isis and Osiris, or Ormuzd and Ahriman. We contemplate higher, nearer and more vital Religion than that embodied in the graceful fables of a Classic Pantheon, or the fierce legends of a Northern Walhalla. Our theme is Christian, and as disciples of Christ we believe and maintain that by alleged authority of that Sacred Teacher, Christendom has been made to groan during a period of more than a thousand years, under a systematic Babel of false science, more portentous after its kind, than the cloud-capped Tower of bricks and slime, built of old on the plains of Shinar. We hold, moreover, that the leading Nation of the civilized world, however proud of its Protest against Papal Priesthood, and its partial deliverance from the Roman Yoke, is still dwelling half-benighted within the shadow of a gigantic but now ruinous pile of sacerdotal dogmatism. A pile reared in other days by the most powerful and ambitious Rabbinism that ever exercised lordship over God's heritage, as usurping "Fathers upon Earth".

Britain has now plumed herself for three hundred years on the effort of seconding and supporting the Teutonic movement of the Sixteenth Century. There is, doubtless, honour at all times in following a noble lead, but Britain, as represented by Tudors and Stuarts, was from the first but a lagging follower on the Lutheran track, while Luther himself, bred an Augustine Monk, and not superhuman, lingered and looked back upon the "cities and towers" of Human Priesthood,

from which he had escaped. Will our Island then, that claims “Earth’s best blood and titles manifold,” rest for ever content with the secondary Religious acceptance of that which was at best but compromise? Will the Nation that plays her part on the World’s Stage second to none, still suffer the growth of her Faith and Knowledge to be crippled on the Procrustean frame of a generation, gigantic in its time, but now dwarfed by the stature of an older and mightier epoch? Shall England’s Church still lie upon “a bed “shorter than she can stretch herself upon, with a “covering narrower than she can wrap herself in”, because the bed was long enough, and the covering broad enough for the Church of *Martin Bucer* and *Peter Martyr*? This indeed would be “voluntary humility beguiling us of our reward”, not humility in the sight of God, but humiliation in the eyes of Man, Dishonour as little to be supposed as desired. The Commonwealth that cannot brook temporal bondage, “speaking the language Shakspeare spake”, “holding the morals Milton held”, will surely one day rise to rescue the National Soul from the leaden durance of Scholastic Stereotype. If we cannot in the Soul’s Cause, “break our bonds asunder and “cast away the cords from us”, it boots but little to boast of freedom. *Sons of the bond-woman cannot be heirs with the Sons of the free woman*, but lose the freedom wherewith Christ would make them free, again cast out as a People self-entangled with the yoke of Earthly Rabbinism, forfeiting the sole Father-

ship of our Father in Heaven, and the Sole Priesthood of the Christ whom God hath sent.

It does not appear that either the Church of England, or the staunchest supporters of her ecclesiastical *statu quo*, have ever ventured to claim infallible authority for the compilation of mediæval formularies embodied in the Articles, Creeds, Canons, Homilies, and Services of the Establishment. Such a plea would of course be the most conservative of all arguments, and indeed the only one that could, in any way, reconcile the anomaly of an unimpeachable and unimproveable Institution planted in the midst of a self-developing world. The lack of any avowed pretension to “Infallibility” on behalf of our Anglican Ordinances sufficiently proves the untenable nature of such an assumption. It is not advanced, because it could not for a moment be maintained. After the declaration of our Nineteenth Article, that the Churches of Jerusalem, Alexandria, Antioch, and Rome “*have erred*, not only in their living and manner “of ceremonies, but also in matters of Faith”, it would be exaggerated “Popery” to assert that the Church of England has not. But the abrogation of the ancient *palladium* of Priesthood cuts away the sole ground on which might have rested its claim to a Code of Statutes framed after the manner of Medes and Persians. If our ecclesiastical formulæ be of the earth earthy, they can have no shadow of title to exemption from the inexorable rule of sub-lunary change. Their longest tenure of existence

will be secured by an elastic faculty of adaptation to the surrounding fitness of things; they must expand to the expansion of men's mind, or be torn to tatters by a dilating power that no bonds of parchment can resist. Preternatural pretensions to Papal Invariableness, Finality, and Perfection, cannot be revived by a Church whose own foundations are built on the ruins of the Priestly Edifice. The primæval "City and Tower" of bricks and slime, once builded by the children of men on the plains of Shinar, would be more easily restored than the mediæval pile of priestley Ambition and popular Ignorance, on the hills of Rome. Babylon, the glory of kingdoms, the beauty of the Chaldee's Excellency, Babylon is fallen, is fallen. When the Lord came down to see her "city and tower", they found no more favour in His sight than their material prototype of earlier time.

The constitution of a Protestant Church being avowedly human is necessarily changeable and improveable; its durability resides in the fulfilment of these conditions. It must go on changing and improving, in due season, or will be cut down as cumbering holy ground. The question now pressing upon men's attention is, whether the present epoch does or does not call for such change and improvement. Whether, that is, the Faith of the Nineteenth Century can be satisfied with the same measure of knowledge as was meted to the Sixteenth. Touching this inquiry, we shall now endeavour to arrive at some reasonable conclusion, persuaded that every individual contri-

bution of sincerity and sobriety is of value towards the discussion of a question at all times specially important and comprehensive, but now more than usually absorbing from the general expectation of an approaching Ecclesiastical Crisis. An ordeal through which the nation will pass favourably in proportion to the general sense and temper displayed in the trial.

We proceed accordingly to inquire *whether*, or rather *why*, our Church Formularies should undergo modification, purposing future attention to the subordinate question as to *how* the change can be achieved. The earnest character of this country can never be long embarrassed as to the *means* of doing whatever its conscientious conviction and its determined Will may dictate.

Can the Faith of the Nineteenth Century accommodate itself to the knowledge of the Sixteenth? The negative reply seems to be daily growing stronger and more distinct from the rapidly advancing Community of Great Britain. In this rising cry of conviction we have no choice but conscientious concurrence; deeply convinced that the time is at hand when Modern Society can be no longer mentally cramped within the dogmatic frame-work imposed three centuries since upon a generation just emerged from a thousand years' thraldom of spirit and understanding under the despotism of an usurping Priesthood. It is no matter of *option* with men of this epoch, whether or no they *will* think and believe concerning the Creator and His Creation, in con-

formity with the thought and belief of Luther and Calvin, Cranmer, and Knox. The question is, whether they *can* so think and believe? Thought is not a frivolous fashion of caprice or imitation, but a real and religious work of observation, comparison, and reflection. The Belief that is not founded upon thought is mere *credulity*, the source of all the deplorable superstitions that have hitherto taken God's Name in vain to spread the empire of Ignorance and Idolatry. There is no thinking by proxy—each man must think for himself, or forego the use of the best faculty lent him of his Maker, burying the talent stamped with the divine image, a talent to be required at his hands with interest. As with man individually, so with a Community collectively; it must think for itself, since no other can think for it.

The most arrogant, therefore, and the most intolerable of all usurpations is that of one Age presuming to dictate or dogmatise to another, and the more important the topic, the more grievous the presumption. Yet, strange as it may seem, mankind have been hitherto more tolerant of the flagrant violation of their Religious Freedom, incomparably the highest, than of any other tyranny, intellectual or material. This may, perhaps, be accounted for by the fact that Religion, as a sentiment, is the concern of the many, as well as the few, and has therefore been, thus far, too much at the mercy of sacerdotal superiority acting upon multitudinous imbecility. Religion, as externally re-

presented, has hitherto been under *popular* protection, and adapted to popular understanding by priestly contrivance. Its laws and language have consequently been always regulated rather in accordance with superstitious credulity than enlightened Faith. The interests of Intellectual Science have been better protected, because under the guardianship of less numerous, but more vigilant and competent votaries. They have had their battles to fight against Ecclesiastical partisans of Permanency as opposed to Progress, but their struggle has never led to a surrender at discretion of Science to Superstition. The Astronomy, Chemistry, Geology, &c. of this Century have not suffered themselves to be tied and bound by pedantic pretensions of earlier date. They have not entered into an engagement under heavy penalties, to lay aside thought and research, lest new discoveries should clash with foregone conclusions. They have never signed and sealed their adhesion to a dogmatic settlement of all questions past, present, and to come, touching the special study of their respective pursuits. They have gone on from age to age, clearing, strengthening, and expanding their views of God's works, by fulfilment of the conditions on which alone Wisdom and Knowledge are revealed to man. They have sought that they might find, and have knocked that it might be opened unto them. But not so has it hitherto been ordered in the annals of the Science, "falsely so called", of Theology. Under cover either of avowed infallibility

as the living oracles of God, or implied infallibility as sole accredited interpreters of oracular books, every Priestly Caste has bent its full strength to the task of limiting and fixing future generations to their own standard of Religious Opinion or speculation. This tyrannous and shortsighted policy has always been successful, for a time, in proportion to the helpless ignorance of the great body of the People, whose fanatical violence, springing from morbid terror, has usually reduced the intelligent minority to the degradation of outward conformity, and esoteric reserve. It follows, however, as a just compensation, that in the same degree in which this dogmatic despotism is favoured by Darkness, so is it discountenanced by Light. The dawn of knowledge upon a Nation is fatal to the reign of that Rabbinism, or Religious Fathership on Earth which would fain debar Mankind from the perfect freedom of a service that should develope alike all the heart and soul and mind and strength of the worshipper.

Whether the present age be judged to belong to an early or late period of mundane civilisation, there can be no doubt of its great relative progress in mental cultivation, when compared with the epoch of the Lutheran Protest. The Nineteenth Century, however rudimental it may appear in the eyes of the world three hundred years hence, has certainly gained an insight into the overwhelming significance of Visible Creation, utterly eclipsing the fullest Revelation attainable three hundred years since. The prin-

cipal Devotional result of these awful glimpses of the Infinite has been to induce a more general temper of reverential reticence in reference to the unutterable and inconceivable First Cause, Whom we personify and adore as God and Lord. Men now shrink, as with a thrill of profanation, from those elaborate efforts to explain the Inexplicable, and define the Indefinable, which wasted so much acuteness and ingenuity during the long twilight of the Mediæval Churches. The same class of minds that in the patristic and scholastic æras of ecclesiastical history, were engaged with a sentiment of piety in these perplexing subtleties of a verbal "Theology", unworthy the name, are now occupied in studies of far less pretension, but incomparably more dignity and discretion; exploring the true Theology which discloses (if dimly, yet dazzling enough for human vision) the Will and Way of the Creator, by the Laws and Works of His Creation.

The Spirit of the Nineteenth Century, gazing from the focus of a twenty-foot reflector upon countless myriads of worlds, similar and superior to our own (whose rays of light, travelling twelve million miles a minute, need thousands of years to reach the Earth) is awed into a mood altogether adverse to Theological utterance. The Spirit that ponders upon such a Universe thus revealed, is little tolerant of the ingenious acumen with which scholastic but near-sighted "Fathers" have been wont to discuss and define the Deity. Arians and Athanasians, Mono-

physites and Monothelitics, might in their day find inward comfort and outward distinction by polemic disquisitions on the “Person”, “Substance”, “Nature”, and “Will” of the “Incomprehensible”; but a change has come over the Spirit of our Time. Men of the same heroic stamp as the renowned champions and assailants of Patristic Orthodoxy, now find no pleasure or profit, present or prospective, in slippery subtleties that once exercised Academic Christendom, touching the “Made”, the “Created”, the “Begotten”, and the “Proceeding”. The Religion of a maturer growth *dares not* dogmatize and almost dreads to speculate upon that veiled Omnipotence of Whose Being it has indeed conviction absolute, but as to the conditions of Whose Existence abashed Knowledge takes counsel of Faith, and concentrated Faith seeks Safety in Silence. In this new need of reverential reserve respecting the Infinite Cause in Whom the Universe exists, resides a Reason in itself sufficient to justify a call for change in the Formulae bequeathed us of the Middle Ages. The Spirit of such a call as now uttered to the Churches is best embodied in the precept of the Royal Preacher already quoted, “*God is in Heaven and thou upon Earth, therefore let thy words be few*”.

It is not *more* explanation that we require, but *less*. Let the Inexplicable rest unexplained, the Ineffable unuttered, and the Inscrutable unexplored, so shall there be clear gain to the Cause of the Sacred and Abiding Three. When the Church has

told us in the first half of her first Article, that “there is but one living and true God, everlasting, “of infinite power, wisdom, and goodness, the Maker “and Preserver of all things, both visible and in-“visible”, she has said the one thing needful on this unearthly topic. The chances are nearly infinite that more words will but weaken the strong Truth so well and wisely spoken. A scribe asked of Christ, “Which is the first commandment of all?” *Jesus answered, “The first of all commandments is, Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength.”* The Churches have amplified upon this First and Great Commandment, but have they improved upon it? let each man read their history and ask whether Christ or Anti-Christ has gained by the supplement. “In the unity of “this Godhead, there be three Persons”, say they, “of one Substance, Power, and Eternity.” Granted the possibility—but who can prove it? and, if proved, what avails to Mankind the proof of a proposition baffling their perception? Let us rather bide our time for crossing the gulf that divides the finite from the Infinite, contenting ourselves meanwhile with the edition of the First und Great Commandment as pronounced by Moses and confirmed by Jesus. Will our acceptance hereafter depend upon the meta-physical enunciation of unearthly verities? not if we trust the words of Him whom we call Saviour and Redeemer. In that day, he tells us, neither proph-

cies, nor miracles, nor mysteries, transacted in His name shall justify the performers, but simply the works of Justice, Mercy, and Truth, rendered to even the “least of these his brethren”. What then avail transcendental speculations upon the coequal Substance, Power, and Eternity of Father, Son, and Holy Ghost? Granted that the words may possibly express a heavenly but unintelligible Truth; and granted also that they may possibly be little better than the sacrifice of fools; the one supposition makes the enunciation impertinent, the other useless, and there is no alternative.

All sound Religion teaches that Man’s Duty to his Maker consists in obedience to His known and discoverable Laws, not investigation of His unknown and inscrutable Entity. The province of Faith is to trust in His Infinite Power, Wisdom and Goodness, not to intrude curiously upon mysteries that Angels must reverence in silence. It is sometimes alleged that the language of the Bible justifies Trinitarian Articles of Faith, but if it be a Biblical Doctrine, why not allow the Bible to be its own exponent? Neither the word “Trinity”, nor its expletives of “Personality”, “Procession”, “Substance”, &c. are to be found in the Law, the Psalms, the Prophets, or the Gospel. Why then should Scholastic “Divines” presume to improve upon Writings they hold as super-human? It will be said, however, that the doctrine is not “read therein, but may be proved thereby”, upon the hearing of which *dictum* in rushes the Legion

whose name is “Controversy”, and then begins the battle of books, to end in the burning of bodies, and the cursing of Souls, to the praise and glory of the Lord of Life. Every conflicting polemic *proves* his own case, and fortifies deficient Reasoning with super-abundant Cursing.

But again we shall hear that Christian men must believe the “Fullness of the Godhead” to have dwelt “bodily” in Christ, and, therefore, that it becomes essential to Unity of Spirit, that we gauge the divine capacity of the Incarnate Son of God and Son of Man. Again we reply that neither Reason, nor Conscience, nor the Words of the Son of God and Son of Man, as handed down to us, impose any such obligation. Christ distinctly and repeatedly assures his followers that the test of discipleship is not our calling him “Lord, Lord”, more or less, but doing the Will of His Father, which is in Heaven, “His “Father and our Father, His God and our God”. He inculcates above all as the true Sign of the Cross, the existence of that mutual goodwill, which has been found hitherto incompatible with the agitation of these questions, ever vexed and never settled. *“By this shall men know that ye are my “disciples, that ye love one another.”*

If the clue to the Kingdom of Christ can be only followed through a metaphysical labyrinth of discussion and definition touching the mutual relationship of the Father in Heaven and the Son on Earth, how is it that we have no warning to such effect,

either Messianic or Apostolic? We find a reply emphatically recorded and frequently reiterated that he who would enter into life must keep the Commandments; why do we never hear that he who would live for ever, must deem the Son and Holy Ghost of one Substance, Power, and Eternity with the Father? Quoting "*I and the Father are one*", "*the Father in me and I in Him*", is not to the purpose, as any student of the Greek Gospel should well know, and as the least instructed may perceive by collating such passages with others, for example, "*I am in my Father, and ye in me, and I in you*", —and again, "*that they, Holy Father, may be One, even as we*",—"My Father is greater than I", &c., &c. But even if such a Doctrine as the Trinitarian were supposed deducible from the Christian documents, it would still remain to show its Evangelical or Catholic obligation. "*One thing*," says the apostle Paul, "avails in Jesus Christ, the Faith which Worketh through Love." It would be merely a transcription of half the didactic text of the New Testament to quote assertions to the same purpose. "*This is life eternal*", in the words not of the disciple but of the Master, "*to know Thee the only true God, and Jesus Christ whom Thou hast sent.*" What Christian heart has not burned at the recorded Revelation of the Holy Ghost to Peter, "*in every nation under Heaven, he that worketh Righteousness and feareth God, is accepted with Him*",—and as to one, so to all, line upon line, precept upon precept.

By what Evangelical warrant then does our Anglican Church still fiercely dogmatise, in the obsolete language of mediæval metaphysics, upon incomprehensible distinctions and inappreciable differences touching the Substance, Personality, Generation, and Procession of a Trinity in Unity and a Unity in Trinity? By what authority does she make an eternal salvation depend upon our correct estimate of Three in One and One in Three, neither confounding the Persons nor dividing the Substance; insisting upon the Father Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet not three Almhighties but one Almighty? “He that “will be saved”, she tells us, “must thus think of the “Trinity”; and again, “which Faith except every one “do keep whole and undefiled, without doubt he shall “Perish Everlastingly”. If so, then is the “Gospel” the most frightful misnomer that ever mocked Humanity, no glad message of Peace on Earth, but a herald of horrid tidings withering the heart of all but (hypothetic) Devils in Hell, announcing the ultimate triumph of Evil over Good, or Satan over God. If, in order to avoid “everlasting fire”, men “must “think” of the Trinity according to the dogmas of the Athanasian Creed and the first five Articles of our Establishment, “neither confounding “the Persons nor dividing the Substance”, then is the Mahometan Bridge of Siràt, though finer than a spider’s web, a broad and safe road over the Infernal Abyss, compared with that pointed out by the ecclesiastical guide-posts of our own path.

Let any churchman of average capacity and candour read this so-called Athanasian Creed, with the first five Articles of our Thirty Nine, and then ask himself, in the depths of a still heart, whether he dare, on his death-bed, give the full assent and consent of all his soul and all his *mind* to the metaphysical and maledictory matter therein contained, sealing his profession with a solemn "So help me "God". If he feel that he *dare not* cross the dark barrier of the grave with such a Brutum Fulmen weighing on the wings of his spirit, then has he himself answered the question we are debating, as to whether our Formularies should undergo modification, or whether the religious requirements of the Nineteenth Century can be satisfied with the measure meted to the Sixteenth. It is clearly the incumbent duty of Churchmen, laic or clerky, to examine themselves truly touching this question; there is no halting between two opinions, no serving God and Mammon in the matter. Religion is the fountain-head of our life's stream, whether National or Individual, and if the source be poisoned the whole current is polluted. No pollution so fatal to spiritual health as a Lie; Truth is the very life thereof, and in falsehood or deceit is the taint of Death. Far better, nobler, and happier to hew wood and draw water in Gibeonite bondage of body but regal supremacy of soul, than, with reversed conditions of the two, be lodged in King's Houses and clothed in purple. The health and wealth of

our Country collectively and of her Citizens individually, depend upon a bearing of earnest and true Manhood in presence of their Maker. No triumphs of Science, no wonders of Art, no bustle of Traffic, can heal the deadly canker at the heart's core of the Nation, whose Religion of Lip is not a Religion of Soul. Again then we ask, can this Realm of Britain, in the Nineteenth Century of the Christian Æra, sign and seal that Athanasian Creed and those five Articles with an Amen! and "so Help Her God"! We in the humble but deliberate conviction of a single conscience believe "so help us God" that She can *not*, and while thus believing, will add one voice more to the rising and spreading cry that calls for the revision and renovation of our Churchly Code. No man or woman in this land who can read or hear read the Book of Common Prayer, is exempted the duty or debarred the right of pronouncing a distinct *yea* or *nay* to the doctrinal demands of a compilation for the maintenance of which we all pay tithe and toll. The people of this Island may, can, and will, sooner or later, speak for themselves in their own Cause, the verdict of their Soul and Conscience will one day ring from sea to sea resistless as the voice of God; *Vox Populi Vox Dei*. Then shall it no longer be said in distraction of counsel, that the *prophets prophesy falsely, and the priests bear rule, for the People love to have it so; and what will ye do in the end thereof?*

When we look into these Articles of Religion, which every adult, baptised and confirmed according to the Anglican Form is understood to sanction, we are not at liberty to overlook the purport of the Royal "Declaration" prefixed. A declaration renewed by every successive Sovereign, as "by God's Ordinance, Supreme Governor of the Church". This document sets forth that "every man shall submit "to the Articles in the plain and full meaning thereof, "and shall not put his own sense or comment to be "the meaning of the Article, but shall take it in the "literal and grammatical sense". It is upon this footing of "plain and full meaning, literal and "grammatical sense", that men to whom the Bible of the Revealed Universe has been lately opened, are summoned to assert before Heaven and Earth that the "Very and Eternal God took Man's Nature "in the womb, and truly suffered, was crucified, dead "and buried". This surely is language too bold, express and absolute for the thrilled spirit of an age, whose vision by Divine Grace peruses through achromatic crystal in celestial stereotype, the *new* Apocalypse of "Arcturus, Orion, Pleiades, and the "Chambers of the South"! Moreover, we are dogmatically commanded to maintain that the Very and Eternal God the Son, died and was buried "to reconcile his Father unto us" as a Sacrifice for Sin. *Reconcile the Father unto us!* Words to which we must submit in their plain, full, literal, and grammatical sense! Here at least must be some error on

one side or the other—the world is still taught, not only by Prophets but also by Priests, that the Being and Attributes of the Almighty are “without “variableness or shadow of turning”, how then shall He be *reconciled* or altered, whose Power, Wisdom, and Goodness are changeless and infinite? Must we not rather read “*reconcile us to the Father?*” though it *were* to “put our own sense or comment “to be the meaning of the Article”. We would fain claim a like forbidden latitude for the fourth formula. “The flesh”, saith Christ, “profiteth nothing”, and “flesh and blood”, says Paul, “cannot inherit “the Kingdom of God”; then why may we ask, are we summoned in the name of the Gospel to assert literally that “Christ took again his Body, with flesh, “bones, and all things appertaining to the perfection “of Man’s nature, wherewith he ascended into Heaven, “and there sitteth until he return”!

It is a painful and ungracious task to scrutinise or criticise these relics of other days, once consecrated by the Belief of Nations, and which now might rest in respectful oblivion, were they not still set up, that breathing men should bow down before them; but vital truth is not to be sacrificed in homage to sentimental scruple. The real and only question at issue is, whether the tone and tenour of these Systematic Dogmas be or be not in harmony with the Spirit and Understanding of an Age, that is called upon to sign and seal them as adjured of the Living God. The question cannot be kept in

abeyance by tactics of prudential reserve or refined delicacy. Religion is a house built upon a rock, and welcomes the visitation of the roughest winds of Doctrine or Opinion; only its semblance built upon sand, needs stagnation of Heaven's breath and the conservative support of conventional respect. The question *will* recur, and *must* be answered, as to whether a Scholastic Theology handed down through the dark ages from Councils of Nice and Chalcedon, is a fair and fit expression of the Faith of our own Land, in the latter half of a century a thousand years older. If the high and the low, the rich and the poor, the learned and the simple, are really ready to rally round these Formulae, not merely with occasional lip-allegiance, but with continual heart-homage; not only in Church and Chapel on Sundays, but in Senate, Market, and social circle on all days; then is the question of change negatived by the Nation, and exceptional Dissidents owe reverential deference to the Community in return for individual liberty of Being and Doing.

But if the reverse of this be the truth, if the representatives of the rank, wealth, science, art, traffic, and labour of Society, be found to ignore, in the common current of life, the tenets which they countenance expressly or tacitly in the outward constitution of their Church, then is the need of change ratified, as the only means of relieving the Country from a Pharisaical Formalism, sapping the health and strength of its Faith. Faith means

a loving and abiding, but undefined trust in Truth for its own sake, this is the Faith that moves mountains. But Truth is a Jealous God and endures no rivalry, unless we love Truth *supremely*, there is no Faith in us that can move a mole-hill. If the language of our “Lord’s-Day” devotion once a week, be out of tune with that of the other six, then is our speech already confounded; the name of our “City “and Tower” is *Babel*, and we risk being scattered abroad in the imagination of our hearts. Out of the whole week does the Lord claim but one day’s “mouth honour”, waiving His claim to the six days’ service? It is otherwise writ in all Revelation within and without. The continual burthen of the Biblical Prophets in their strife with the Priesthood, is a denunciation of lip-sacrifice and sabbath-homage, as opposed to the manly devotion of a righteous life. “Bring no more vain oblations”, saith the Lord, *the new moons and sabbaths, the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting. Your appointed feasts my soul hateth, they are a trouble unto me, I am weary to hear them.* Why this terrible language of indignation against Sabbaths and religious assemblies, in themselves so good and beautiful. The Prophet does not leave himself unexplained, “*forasmuch, saith the Lord, as this people draw near me with their mouth, and with their lips do honour me, their fear toward me being taught by the precept of men, therefore behold—the wisdom of their wise men shall perish, and the understanding of their prudent “men shall be hid”.*

Now let any one of us in this time and place, which for a moment he occupies in the midst of Eternity and Infinity, ask himself whether these grandiloquent apostrophes of the inspired Seer, speak thunder to modern Christendom as well as ancient Jewdom, or whether they pass by us as the idle wind we heed not. Let us look at home to our own reformed and advanced section of the Holy Catholic Church, proud of the term "Protestant", as protesting against what our Articles entitle the "blasphemous fables, dangerous deceits, and vain "things fondly invented" of the Papal Priesthood. Do we now profess with our lips none of these vain things, fond inventions, and still sadder contrivances of darker days, things which at heart we lightly esteem? Do the men of this Country, studying, trading and toiling, really hold to the dogmatic definitions of the Deity as above glanced at; declaring, in set terms of Nicene Theology, the unimaginable conditions of the Divine Nature, Personality, Substance, Generation, Conception, Procession, and the like? Do they speak the same language concerning these stupendous topics in their *houses* as in their Churches? Is the presence of a Clergyman in mixed society a further inducement for sincere and earnest converse on these engrossing subjects; or is it rather a signal of conventional restraint, and well-bred reserve, in deference to his "professional position"? What tone do Englishmen usually adopt in familiar intercourse concerning the *exclusive* theory of Sal-

vation, or threats of endless torment, advanced on the part of particular Communions, whether Christian or other; and so explicitly enforced in the Athanasian Creed and various liturgical services of our own Establishment? What is their general opinion touching Human Justification by "Imputed" Righteousness instead of actual, in opposition to the doctrine of Judgment according to Works, as apparently enforced by Reason and Conscience, no less than by the inspired eloquence of all the Prophets?

These questions or such as these must be put to his own heart by every man among us whose Spirit and Understanding aspire to Religious Reality and substance, instead of its shadow and semblance. We must put the *stethoscope* to our Souls and learn whether the Religious Kingdom within, is at one with the Religious Kingdom without. The answers to these questions involve the reply to the inquiry we have entered upon, a reply which no man can make for another. A consideration that happily frees us from the unattractive task of methodically criticising an ancient edifice, for which, when not blocking the high road, all reverence is due, as for an antique lofty "tower", builded by mighty men of old, though with "brick for stone, and slime for "mortar". We have already protested against the imputation of personal pretension, as involved in a conviction of secular development. We repudiate, as individuals, the reproach of presumption unfairly cast in the teeth of those who find the ancient standards

of Faith and Knowledge too low for the stature of a more advanced æra. The Scholastic Theology of the Middle Ages, rivetted the Faith of our Mediæval Fathers, because it was in accordance with their Knowledge, and many of the noblest and wisest men that ever walked the Earth, lived and died in its belief. But it does not therefore follow that other ages can nobly and wisely accept their Systems as hereditary laws that alter not. We are not sent into this world to inherit Salvation by bequest, but to work it out, each and all, with the sufficiency given us of God. To whom more is intrusted, from them surely shall more be required. The true worship of God in Spirit and in Truth, is to worship with all the *mind* as well as all the heart, that is, with the intellectual no less than with the sentimental strength of our Nature. The question we are considering is, whether with due exercise of both, we of the present day, do or can accept the “plain “full meaning”, the “literal and grammatical sense” embodied in the Formulæ sanctioned by Convocation three hundred years since, in order to “the avoiding “of diversities of opinions, and for the establishment “of consent, touching true Religion”.

It must be confessed, that this “establishment “of consent, &c.”, has singularly failed under the Authority of Acts of Uniformity, and similar measures of mental repression. The folly and mischief of such an attempt would *now*, though not formerly, be at once acknowledged, if applied to maintain the

*statu quo* in Science, Art, or Literature. Men see the irrational impiety of restricting the divine Revelations of Astronomy, Geology, or Chemistry to the limits of Mosaic or Aristotelian knowledge. They seem likely to arrive soon at an equally sane conclusion in reference to that Special Scholasticism which has hitherto arrogated to itself with the least possible claim, the allcomprehensive title of "Theology", meaning the Science which treats not only of the Will and Way, but absolutely of the Substance, Nature, and Person of The Godhead! Far be it from the purpose of these pages to anticipate the general answer to the question at issue; we would only crave leave earnestly and heartily, to commend the Ecclesiastical Problem to the deliberate consideration and solution of every man's *Soul*, meaning thereby the collective energy of his Spiritual, Moral, and Intellectual being. In this temper we proceed frankly and briefly as may be, with the individual convictions maintained throughout these serial Essays, opinions to which the Reader might justly attach little importance were they presented as novel or singular; their value can consist only in their open expression of thoughts widely and deeply *latent*.

As touching the inconceivable Majesty of the Eternal whom no man hath seen or can see, whose Ubiquity the Heaven of Heavens cannot contain, and the spherical mote of a sun-beam cannot exclude, we would reverentially adopt the safe counsel of unintrusive Wisdom, and say *let our words be few*. The

ablest men of our time or any other, have on this ineffable topic no superiority over the weakest, but that of discreet humility. A subject that so infinitely transcends human capacity admits of no difference or distinction of intellect; here at least the humble are exalted and the lofty brought down from their seats. Antiquity records few better sayings than the apophthegm of Simonides, who, when asked by Hiero to define the Deity, demanded a day to consider, and then two, and then four, and so on in geometric progression. It would be such a frame of mind that we should devoutly desire for those to whom the Nation shall hereafter entrust the Revision of her Code of Creeds and Articles. To the question *Quid aut Quale sit Deus*, we would wish no better answer than those recorded in Biblical language, and sufficiently embodied in the first half of our first Article. For the rest let Faith, like Elijah at the mouth of the cave, wrap her head in her mantle, and commune with Silence, believing all things, enduring all things and hoping all things, worthy of Belief, Endurance and Hope. The Urim and Thummim of Faith should encircle the ineffable Tetragrammaton with the legend *Cole atque Crede sed noli Quærere*. We would accordingly forego all stereotype definitions and declarations on the Existence, Nature and Condition of the “Trinity”. Even if such speculations be intellectually right, they can avail nothing towards spiritual or moral edification, and the chances are incalculable in favour of their being intellectually

wrong. Not one human being in a million is capable of even ascertaining the state of the case between the polemics, who have been battling the controversy for fifteen hundred years; and that millionth fraction of Mankind would probably be better, happier, and wiser, without such knowledge than with it. The greatest Schism that ever rent Christendom, was that of the Greek and Roman Churches in the Ninth Century. They have now for nearly a thousand years anathematized each other, for a denial on one side, and a recognition on the other, of what is called the "Procession of the Spirit from the Son"; a dogma which the Western Churches still maintain in a clause, added as an afterthought to the Nicene Creed. May we not ask whether solemn folly can achieve a much greater triumph! Yet such are the achievements of Orthodoxy in Honour of Him who tells us, "By this shall men know that ye are My "Disciples, that ye love one another."

The "Personality" of the Holy Ghost, in defence of which we are called upon to abjure the Spirit of the Gospel, seems to rest simply upon the strength of literal Biblical phraseology, which in oriental idiom personifies the Sacred Influence of Divine Consolation, as it elsewhere lends life by the same imagery to our conceptions of Faith, Hope, Charity, Wisdom or Death. One might almost say, that this doctrine of a Personal Spirit constituting a distinct Third of the Eternal Triad, has no sanction even from the *letter* of the Bible. Its origin is not Biblical

but *Scholastic*, and the Church of Rome from whom we derive it, does not profess to find it in the Scriptures either of the Old or New Testament. Yet Protestantism, which refers its disciples to the Bible *only*, would make its reception or rejection an inexorable sentence of Heaven or Hell. But all the emphasis of our Creeds and Articles has failed in giving much practical importance to this dogma in the opinion of the People; it remains as a shadowy vision of professed Theologians, which even they are at little pains to realize. The Trinity is virtually reduced to a *Dualism* of the Deity; general stress is laid upon the necessity of holding the “very and “eternal Godhead of the Son” to be “of one Substance, Power and Eternity with the Father”, because the belief in a “Vicarious Atonement” and “Imputed Righteousness” has struck some root into the popular mind, and the efficiency of such external means of salvation has been clerically represented as contingent upon implicit acceptance of the proposition. Hence in Protestant Churches, which forego the claim of present living Personal Inspiration (in itself so noble a truth) the erudite array of *external* evidence, to fortify belief in this primary tenet of their system. Every resource of the human intellect has been racked to establish the authenticity and genuineness of ancient Manuscripts, asserting or supposed to assert the dogma required; the most acute philological criticism with the ablest special pleading of the most distinguished Counsel has been brought to bear upon the his-

torical, topographical, and chronological bearings of the question. But the employment of all this costly and complex machinery proves at once that Mankind at large have no Religious interest in the decision of the point at issue. It is utterly impossible that the scholastic investigation of problems more impalpable than were ever proposed to a Scientific Institute, can be of religious or universal obligation to multitudes, the majority of whom have hitherto had no literary ability to distinguish great A from big B.

This indisputable truth has been partly lost sight of, in the mistiness resulting from confusing Religious Faith with circumstantial belief. Faith, let us never be weary of repeating it, is spiritual confidence in eternal *Principles*, and comes from Within; Belief is intellectual persuasion of temporal facts, and comes from Without. If the exact relationship of the Deity in Christ, to the Deity that pervades the Universe, be only ascertainable through the weighing and sifting of external evidence, such as that of alleged predictions and wonders; then is the argument at once removed from the ground of Spiritual Sentiment to that of Intellectual Judgment. A man who believes in Signs and Wonders upon insufficient testimony is credulous; while a man who accepts them upon adequate representation is rational; but in neither case are the devotional faculties of Faith, Hope, or Charity, at all involved. The only religious gauge of Divinity now applicable to the Person of Christ, is the intensity of our individual

impression of God's Truth as incarnate in his life. The evidence rests not in tradition of ancient prophecy and remote miracle, which we have no means of verifying; but in recorded marvels of Wisdom, Purity, Gentleness and Majesty, the invention of which would be more wondrous and no less true, than their articulate utterance by Jesus of Nazareth; Words which make the Heart burn within us as the ear hears them or the eye beholds them. This burning of the heart is not kindled from the leaves of lexicons, grammars and controversial folios, but from the fiery influence of the Holy Ghost, a Baptism of Cloven Flame in which alone both Learned and Simple may become regenerate, and "of one accord" as on a day of Pentecost.

Shall the Faith of a Christian be shaken because Nicholas of Damascus, Josephus, and their Roman contemporaries, make no mention of portents and prodigies accompanying the birth and death of the "Teacher come from God"? If such Faith rest upon historical belief in supernatural earthquakes, eclipses and the like, it may indeed be so shaken, even to its foundation. But do we need Sun and Moon to veil their light, or the Earth to quiver, that we may recognise God's Truth and Teaching in the Principle of "Overcoming Evil with Good"? Or, must we study Canons of the Greek Article, and pore over fragments of the Fathers to form an estimate of the Divinity extant in the First and Great Commandment, and the Second which is like unto it? Let Critics, Apologists, Historians, and Linguists do their learned

work with thanks and honour from those they profit, which in these days of comparative culture, may perhaps amount to one in a myriad, of the hundred and fifty millions who now constitute conventional Christendom. The world needs conscientious Wisdom, not Scholastic Learning, for the perpetuation and appreciation of God's Oracles, declaring Man's freedom, responsibility and stewardship to his Maker, under a code whose ethics are comprised in the comprehensive statute of "whatsoever things are "honest, just, pure, lovely, and of good report". Is it only by the erudition of a College that Man can render unto God the things that are God's?—Must the Divine Sonship of Him who speaks as never man spake, whose words still vibrate with the ever-present Spirit of Eternal Life, be tested no less by the account of Swine strangled in the lake, than by the Sermon preached on the Mount? Is the incarnation of the Holy Ghost in Christ to stand or fall with a theory that accounts for insanity and epilepsy by demoniacal possession? Shall it be measured by the moral of the accursed fig-tree, withered by its Maker, because its fruit was later than its foliage? Or shall it depend rather upon a critical comparison of two tables of Jewish Genealogy at variance with each other, or the physical inquest upon an immaculate anomalous birth, transgressing apparently the Established and Normal Laws of the Almighty?

If these questions, and a host of the same class, be answered in the affirmative, then is the Faith

and Hope of the Gospel blasted with an east-wind of perverse disputings, and unwholesome strife, the oppositions of "Science falsely so called", chilling to the life's blood of all Manhood but that of monkish pedantry, doting about words. If human interest in the "Glad Tidings" be contingent on an orthodox estimate of the Second Person in the theological Trinity, and such estimate be founded on Scholarship, exhausting the lore of the Sorbonne and the Bodleian, then may Christian Salvation be claimed by "Angelic Doctors", and "Masters of Sentences"; but the ordinary inhabitants of this Planet have neither lot nor portion in the matter. An Earthly Priesthood may be ready to offer Academic Bail in return for a Tithe of our Earthly Substance, but we stumble at starting, over a preliminary axiom harder than the main problem. We cannot grant the postulate which would leave an ignorant man's salvation at the mercy either of a learned man's leisure, or an idle man's sloth, or a greedy man's avarice. We believe that every man must, sooner or later, *work out his own salvation*, and that none can do it for him either by supererogation of knowledge or supererogation of works. We believe, as already stated, that a man is justified, not by his phrases and speculations touching things heavenly and incomprehensible, but by his Principles and Conduct in the limited Earthly Sphere in which it has pleased his Maker for a time to place him. We have implicit faith in the great *Pandects* or Summaries proclaimed by Christ and

His Apostles,—not he that says Lord! Lord!—not he that works wonders, and understands Mysteries, Tongues, and Prophecies,—but he that works the Will of God, *shall enter into Life Eternal*. That Will is no matter of mystery or marvel announced in an unknown tongue. “If any man,” says Christ, “*willeth* to do the Will of God, he shall know of the Doctrine”. The divine Laws are summed up again and again by the Prophets in harmony with the Revelation written upon the Living tablets of the heart—“Wash you, make you clean, cease to do Evil, learn “to do Well, seek Judgment, relieve the Oppressed, “judge the Fatherless, plead for the Widow”.

In this country, since the Reformation, the great religious nucleus round which popular opinions crystallise, is the Bible. Whether polemics dogmatise upon the “Trinity” or “Original Sin”, or “Free “Will”, or “Regeneration”, or any other chapter of Scholastic Theology, it is from the Bible that they must now borrow their weapons of attack and their armour of defence. Disputants of every camp look to the Bible as the citadel of their resources. It is upon the subject of Biblical authority that we must therefore be explicit, or we shall have entered to little purpose upon the vexed arena of Church Controversy. While professing and feeling the deepest reverence and admiration for a Book, the Spirit of which makes alive, we have nothing respectful to say of the fatal fanaticism which fastens upon the Letter that kills. At the risk of iteration, we repeat

that the “Inspiration” of the Bible is to be *tested*, not taken for granted. Its Spiritual Truth is to be measured by the intensity of the Spiritual fire it kindles in the living Soul, an intensity varying with every page from the beginning of Pentateuch to the Amen of Apocalypse. It is mere dotage to open these Scriptures of olden time with a presupposition of their uniform and maximum amount of inspired wisdom. The sure result of this deplorable abasement of the living to the dead, is to stifle the inspiration and barter the birthright of our own Souls. It amounts to nothing less than absolute abnegation of mental manhood to maintain that the Bible is the Truth, the whole Truth, and nothing but the Truth; with all its majestic excellence it is very far from being an homogeneous or harmonious book. Every reader, not incapacitated by superstition, ignorance or prejudice, must very well know that the Jewish and Christian Scriptures consist of a heterogeneous compilation of many Manuscripts, written in different ages by different and generally unknown Authors, dissimilar in motive, purpose, capacity and principle. The claim advanced for what is called “verbal inspiration” is an assumption so utterly groundless, that it eludes refutation by virtue of its impalpable nothingness. It may be well compared with the Hindoo theory, that makes the Earth rest on an elephant, and the elephant stand on a tortoise, but declines further explanation.

Biblical Infallibility based on its own authority, would be a sufficiently startling example of what is termed “reasoning in a circle”, but Bibliolatry has no such forlorn refuge in absurdity once removed. The Biblical Authors are as far as the antipodes, from claiming such a collective and preternatural prerogative for writings whose bond of union often dwindleth to the material thread that ties them; a future bond moreover of which they were as unconscious as men usually are, of events that happen some centuries after their decease. The best and wisest of the Prophets of Judah have no theme more thoroughly in common than that of urging us to use our own sufficiency in proving *all things*, and *trying the Spirits*, as to whose and whence they are. “Beloved,” says the Apostle John, “believe not every ‘Spirit, but try the Spirits whether they are of God.’” Moses warns the People of Israel against giving heed to the evidence, real or supposed, of dreams and signs, wonders and prophecies. Isaiah and his peers thunder against the feasts, new moons, sabbaths, ceremonies and sacrifices appointed of Priests in the Pentateuch—“they are an Abomination unto me, saith the Lord”. But a greater Prophet than Isaiah, or Moses, or Solomon, tells us, in language no less lucid, that the Judaic Seers and Sages, however piercing their sight, however wise their counsel, were but erring guides for the true Israel on their Exodus from worse than Egyptian Darkness. They taught, he tells us, according to their

measure and their stature but, "I say unto you "otherwise." They for the "hardness of hearts", taught retribution of eye for eye, tooth for tooth, evil for evil, but "*I say unto you, be not overcome of evil, but overcome evil with good*". In these words alone, were there none other, we have the authority of Christ in direct collision with modern Bibliolatry. Their best books, he tells the Jews, had been exponents of an old System, a heavy yoke fitted upon a stiff-necked People, but his disciples were to be votaries of a System neither old nor new, not of Time but Eternity, a system which was and is from "the Beginning". The Religion of Christians was to consist not in the belief of human writings or traditions, making of none effect the Normal Code of God, nor in the practice of ceremonies and the iteration of long prayers, but in Faith and Obedience. Faith in the inwardly revealed Principles of a devout Heart, and Obedience to the outwardly revealed Laws of Life. It was this substitution of Spiritual Faith and enlightened obedience, in lieu of the superstitious belief and practice imposed by the Priesthood, that the Prophets of Israel had been anticipating for centuries before the advent of the True Teacher. "Behold the days come, saith the "Lord, that I will make a New Covenant with the "House of Israel and with the House of Judah—this "shall be the Covenant that I will make. *I will "write my Law in their Hearts, and will be their God, "and they shall be my People.*" Thus wrote Jeremiah

six hundred years before the Sermon on the Mount, the propagation of a Gospel that sums up the whole *Principle* of Religion in the first ant great Commandment, and the whole *Practice* in the Second that is like unto it. A Gospel declaring the least worshipper in Spiritual Truth to be greater in the New Kingdom of Heaven, than the highest Priests, Prophets, or Patriarchs of the old compact between a Partial God and a Peculiar People.

If then, as Christian Men, we have free access to this Inward Kingdom of Grace and Truth, why, like foolish and bewitched Galatians, are we still hankering after the Beggarly Elements of dead Rabbinism? Why are we still seeking the Law of God in the "letter" of Jewish books, when the "Spirit" of these very books refers us to our own Heart as the tablet of the Almighty? Why do we go on with endless and fruitless quotation of obsolete "texts" to justify our postponement of Justice, Mercy, and Faith, to trivial questions of Circumstantial Belief and Ceremonial Practice? If it were not matter of actual experience, it would sound incredible that men, women, and children of all classes should, in this Age and Country, be summoned to read, mark, and learn, with indiscriminate prostration, the oriental imaginings of Arab Historians and Poets, who lived and died some thousands of years since. It seems an infatuation almost surpassing example, that Civilized Christians of the Nineteenth Century should be called upon to listen with awe

to the wild traditions of a remote Syrian tribe, celebrating the triumphs of their furious, jealous, and fickle “Lord of Hosts” and “God of Battles”. Yet, week after week, year after year, we go on ignoring the Religious Light of our own land and our own times in favour of the patriarchal haziness that obscured the land of Canaan, in the days of Abraham and Moses, Joshua and Samson, David and Ezra. Our „Sabbaths”, our “solemn “meetings”, our “appointed feasts”, are still set apart to instruction, setting forth how the Sun and Moon stood still to countenance the slaughter of men by men; how the noon-tide shadow went back ten degrees to comfort a King; how the Ass opened her mouth in articulate talk with the Prophet; how city walls fell prostrate at the trumpet’s blast, and how an iron axe floated at the good man’s call. There is, doubtless, in all these stories, and many similar, much fascinating poetic truth, with usually an instructive moral. But to identify their prosaic acceptance with the Soul’s homage to Religion pure and undefiled, is neither wiser nor safer than would be a similar postponement of understanding to the Norse literature of our own Fathers, men no less worthy in their way than the progenitors of the Children of Israel.

To tamper with truth of any sort is always a work of evil, but the higher the Truth the greater the mischief. The highest Truth yet revealed to Man is the Spiritual Worship of a God whose Will

and Way are “without variableness or shadow of “turning”, a Deity allwise, all-just, and Almighty. What then shall be said to our clerical inculcation upon the minds of the rising Race, of Eternal Religious Truths as though inextricably interwoven with Aramæan tales, inevitably rejected by their awakening judgment? Can there be conceived any abuse of the Teacher’s office more calculated to shake the very foundations of Faith? How fearful the probability that emancipated minds will turn in their indignation and root up the *wheat* with the tares! Obedience to the laws of an Omnipresent God, with reverence for the legends of an Eastern Horde! Future Ages will scarcely credit that men to whom the Evangelistic heralds of true Knowledge had unfolded the real Revelations of the Infinite, should have bowed their foreheads in the dust to the traditions of a rude tribe, slaughtering and slaughtered three thousand years since in a sandy corner of the Asiatic Continent. It will not appear credible that we who can read the Autograph of the Almighty, not only in our own Earth, and kindred elements, but gleaming from countless brighter worlds of the Empyrean, that we should yet ascribe to the self-same Hand the tracing of the pages of “Joshua”, “Judges”, “Kings”, and “Chronicles”. But thus it is, and still we are shocked at Socrates sacrificing in the temple of Jupiter, and Cicero dissecting in the hall of the Augurs. We, Teachers of the People, one hour solemnly declaring that God is a Changeless,

Unchangeable Spirit, whose Justice and Mercy are over all His Works, and another with equal solemnity setting forth, that “the Lord was with Judah, “and he drove out the inhabitants of the Mountain, “but could not drive out the inhabitants of the “Valley, because they had chariots of iron”.

If the present generation is to be freed either from the burthen of Bibliolatry or the yoke of Scholasticism, the achievement of the work rests with the Laity rather than the Clergy. Ecclesiastics of every denomination, and above all those of the Establishment, are as a body averse to any further investigation of tenets to which they are professionally pledged. Every ordained Minister of the Anglican Church has signed his unqualified assent to its Theological formulæ as they now stand. He has bound himself, under the heaviest penalties, and usually at an early age, never to retract; that is, never to reconsider his deed of surrender. He has, for the most part, given bail to the amount of his worldly substance, that he will continue, to the end of life, thinking as he thought, or thought he thought, at three-and-twenty. Where the process of thinking involves probable and painful martyrdom, there is clearly a strong inducement to waive so perilous a privilege. The agony of vital thought *growing* in fetters fitted to the stature of its childhood, would be too acute for endurance, there is no alternative but to stifle it or give it freedom, a freedom that forfeits hostages. It is not to be expected, then,

that the clergy should take the lead in the advocacy of a cause so little in harmony with their circumstantial interests and conservative prepossessions. But the Laity have no such plea to advance in favour of a compromise, and are no less bound than the Commissioned Officers of the Establishment, to weigh the words and ponder the thoughts with which they approach the Throne of the God of Truth. It is no uncommon thing to hear general declarations of adherence and attachment to the Church of England on the part of educated Laymen, who at once repudiate most of her distinctive doctrines when separately stated. They will, for example, indignantly reject the anathemas of the Athanasian Creed and Eighteenth Article, spurn the Calvinistic “Predestination and Election” of the Seventeenth, denounce the priestly forms of “Absolution” in the Congregational Service, or “Visitation of the Sick”, and be scandalised at the theory of “Regeneration” by the sprinkling of water and reading of prayers. Yet in the teeth of these and other protests, such impugners of Church dogmas will resist and almost resent the imputation of “heterodoxy” which means a doxy or opinion other than that established by law. It is against this temper of levity, a carelessness far worse than Gallio’s, that every lay member of the Community should guard himself in the most earnest of all transactions between Man and his Maker.

No sincere worshipper can be justified in lightly or nominally surrendering his Spirit and Under-

standing to the conclusions either of Protestant Bibliolatry or Sacerdotal Scholasticism. He is bound to act with at least as much discretion in sanctioning creeds and articles of Religious Faith, as he would employ in sealing deeds and schedules of earthly import. The very name of "Protestant" argues an exercise of private judgment, a right constantly claimed by all opponents of the Roman Hierarchy, and stringently enforced against traditions and doctrines which they freely brand as "blasphemous "fables and dangerous deceits", (Article 31). A Protestant cannot avail himself of priestly proxy, to evade the duties and responsibilities inseparable from freedom. If he has confidence enough in his own judgment to denounce "Popery", and despise the "fables and deceits" cherished by his Fathers, he cannot again appeal to an earthly Priesthood, to guarantee an infallible interpretation of an infallible Book, or to affix a warrant of divine Inspiration on a multifarious mass of polemical dogmatism. A disclaimer against "Popery" is a mere babbler, alike insignificant and presumptuous, if he rail against the usurping Majesty of Rome, only to grovel before a punier Power at Augsburg or Geneva. A Protestant who would worship God in spiritual truth, according to "the perfect law of liberty", must resist the bondage of "Bibliolatry" and "Scholasticism", as faithfully and fearlessly as that of other forms of Popery and Priestcraft. He must sift the evidence of bookish infallibility with a more earnest deter-

mination not to be trifled with, than if the claim were advanced in behalf of Living Manhood. *Man* is indeed a “Holy Bible” of his God, close-written with “the inspiration of the Almighty that giveth him “Understanding”. Not a human work of pen and ink embodied in paper and paste, but a divine *afflatus* of Mind and Soul incarnate in the noblest form of flesh and blood. Every generation of Man is, or ought to be a new and improved edition of the Holiest Bible extant in this terrestrial Planet; the fault is our own if we re-print servile copies of the same type.

But what is this portentous rumour deifying literal books of ancient parchment close-written with Greek and Hebrew, now transcribed, translated and bound up into one volume, professing, (some say) to be nothing less than the verbal dictation of the Holy Ghost! Surely if ever signs from Heaven are to be looked for on Earth, they may be expected in substantiation of such a stupendous claim to preternatural authorship. But no such signs are given to a Protestant People; the plea is advanced as resting on human testimony, and challenging human investigation. Here then, if ever, is a matter as to which it behoves a Protestant to be ready to give an answer, when asked of his Faith. He cannot refer the question to the decision of his Church Priest, for he acknowledges no such Mediation between God and Man. His first duty to himself is to test this overwhelming pretension, by demanding who asserts it and on what authority? who proves

it and with what evidence? who guarantees the original tongues? who answers for the vernacular version? who stands sponsor for clearing obscurities, collating divergencies and reconciling discrepancies? are all the passages of each Book, and all the Books of the whole collection, on the same level of excellence? if not, with whom rests the prerogative of classification and comparison? These and similar questions, self-suggested to every sober inquirer, all resolve themselves into one final demand, namely, whether a Man is to read the Bible with the *exercise* of his spirit and understanding, or with their *prostration*? If with the exercise, then is the inspiration of the Man of a higher order than that of the Book, for he sits in judgment on it. He says, as he turns the pages, "this is good, true, "lovely or divine"; "this is false, cruel and cowardly"; "this is useless, trivial and tedious". Here the Man is master of the Book. But suppose the Book to be master of the Man, let him turn its leaves not with the exercise but the prostration of his mental faculties. Then he no longer judges, presumes neither to praise nor blame, for he holds it to be all the same *afflatus* of Heavenly wisdom breathing alike from every page, whether endorsed of Moses, Malachi, Matthew, or John of Patmos. What is man that his presumptuous soul should now glow with sympathy and anon flag with weariness at the perusal of his Maker's literature! How much less may a mortal mind yield to its instincts

of indignation and disgust to murmur heavenward  
“is thy servant a dog”? and so skip a chapter!

Yet to repress these instincts of attraction and repulsion by reading on in one uniform mood of reverence and edification, is to emasculate the Spirit of Manhood, in the vain hope of drawing down divine compassion by a voluntary exhibition of human imbecility. What gain can accrue from Biblical perusal to the student, who on opening the Book sedulously napkins the Godentrusted talent by which he discerns between Good and Evil, light and darkness? He reads that Abraham thinks to propitiate Eternal Justice by plunging his knife into his son’s throat, and lo! he prostrates himself before the Faith and Knowledge of the Patriarch. He reads that the armies of Israel are commanded to smite and utterly destroy every man, woman, and child of the cities they besiege, and he adores the exterminating fury of a “Lord of Hosts”. He reads that a Woman tempts to her tent with an offer of hospitable shelter, a fainting Fugitive and vanquished Chief, whom she murders asleep, and he sings with Deborah, “blessed above women is Jael the wife of “Heber”. It would be weariness to go on with examples of the moral Chaos into which a consistent Bibliolater plunges his soul, on a principle in pursuance of which, in days of old, he would have passed his Son through the fire to Moloch. He can be saved from such an abyss, only by the instinctive rebellion of a strong Conscience refusing

the blindfold of Superstition. Let him but cherish the faithful Counsellor, and its still small voice will effectually guard him from ignoring the changeless laws of the Almighty, on the warrant of a combination of graven letters spelling "thus saith the Lord". The inward witness to God's Truth will crouch to no voice or vision in Heaven or Earth that puts evil for good or darkness for light, it knows but one code whether for the Patriarch Abraham the Psalmist David, the woman Jael, or the Traitor Judas. It would say alike to the Jewish Father as to the Christian Outcast:—

Erroneous vassal! the great King of Kings  
Hath in the table of His Law commanded  
That thou shalt do no murder!

We are very far from believing it incumbent upon an English Layman to qualify himself for Biblical or Scholastic Controversy, by wading through a hundred folios of professional "Divinity". He would probably find as much edification from the perusal of as many volumes on Astrological Alchymy. A proficiency in the one or the other is moreover about equally attainable, and equally valuable to the great body of Christendom. But the bounden duty of every earnest Englishman in this epoch of our History, is to choose between consistent submission to the authority of "Rabbinism", and the religious exercise of his own Reason. Rabbinism points to Rome, and thither wend already the ablest, sincerest, and most learned votaries of a Principle

that can find no rest in a Church, whose Schism from the Scheme of the Seven Hills, proclaims her recognition of Priestly Fallibility and the Right of Private Judgment. Reason on the other hand holds no parley with Dogmatism, but tries and proves all things within her sphere. *Beyond* that sphere, she concentrates herself in patient silence, biding the time, assured of Faith that Infinite Wisdom is justified of Infinite Perfection; a perfection as yet baffling human perception, as the sphericity of the Earth baffles the vision of the citizen of an ant-hill. Reason reads the Bible as a *Book*, and finding in it more “Wisdom unto Salvation” than is to be found in other books, receives it with reverence as a providential boon; but it is because reasonable men *find* this Wisdom that they bow down to it, they will never take its wisdom for granted on the warrant of ecclesiastical learning; they will sit down for themselves, and do their best in accordance with prophetic precepts, to sift the dust, winnow the chaff, and store the grain. The “wisdom unto “Salvation” after which they seek, is steadfast confirmation in the abiding principles of Faith, Hope, and Charity, Justice, Mercy, and Truth. An historic estimate of signs, wonders, and predictions, to be gathered from the shadowy annals of obscure times and remote lands, may interest them as a problem of intellectual exercise, but never as a condition of spiritual advancement. They believe with the Bible itself, that words of spirit and of life may dispense

with the confirmation of one raised from the dead; but should it have pleased the Omnipotent to suspend His laws for the deeper impression of such words upon the hearts of men of the Past, rather than the Present, who are we that we should say—What doest Thou? When the anonymous Author of the first Gospel records incidentally that “*many* bodies of Saints which slept arose and came out “of their graves” as well as the crucified *One*, the probabilities may seem to sober judgment nearly infinite in favour of mythical imagination; but an opinion either way is a matter of circumstantial belief, not Spiritual Faith.

The only element of Religion mixed up in this class of questions, is that of *sincerity*; it signifies nothing to the welfare of a man’s soul, whether or no he believes Jonah to have been entombed alive for three days in the belly of a fish, neither is he bound to have a fixed opinion on the subject; but he *is* bound to eschew a false profession as to this or any other ancient tradition, when systematically woven into his solemn declaration of Faith and Hope Godward. The churches talk figuratively of the *anchors* of Faith and Hope, but their cables are not to be trusted, if twisted with strands of levity, or subterfuge. If English Society *really* accepts as prosaic fact the stories of Balaam, Jonah, the “possessed “swine”, &c., then their Spiritual Faith may be sound, whatever may be thought of their rational enlightenment. But let us beware of trifling with Truth in

our Sabbaths and Solemn Meetings, by reading as literal words of God, what we hold in our hearts to be little better than "Jewish Fables". Religious Faith is a belief on which a man will stake his life as freely as on that of the law of gravitation, if less than this it is self-delusion. Would the tone of private conversation, or even that of the public press, in Great Britain, argue such general Faith, in the story of Noah's ark for example? This is a question upon which much more depends than the historic entity or Sea-going properties of that primæval ship, it closely concerns the soundness of National Principles and Practice.

The Lutheran protest against a Superstition of Finality and Infallibility, as set up by an exclusive Ecclesiastical Corporation, doubtless did good service to the cause of Spiritual Religion; but the advantage has been hitherto nearly neutralized in this country by the clerical effort to transfer these preposterous claims from the living to the dead. The despotic authority once vested in Popes, Patriarchs, and Councils, has been handed over by Protestant Churches to Ancient Manuscripts of uncertain date and authorship, written in languages totally unintelligible to the people, and but partially understood by Academics. A moment's reflection must convince an unbiassed mind that this shifting of the Soul's Yoke, has not much lightened its burthen. A book is set up as containing the whole Oracles of God, and men begin to rejoice in their rescue

from sacerdotal thraldom; but the joy is short lived, for on turning the leaves they behold nothing but the cypher of unknown tongues. What magicians of Egypt, what Josephs, what Daniels shall they invoke to interpret the language of the Lord? What signs from Heaven shall satisfy the soul that even a new Daniel shall read aright? Yet interpreters must be had, even though signs be withheld, for all men agree with St. Paul, that "five words with "the understanding" are better than "ten thousand "in an unknown tongue". In default of Daniels we must accept Doctors, not Chaldees instructed of Gabriel, but Divines skilled in Latin, deep in Greek, and tinctured with Hebrew. O that we might have dispensed with these Modern Mediators between Man and his Maker. Did our Fathers really fall in the field and writhe in the flame, only to transfer their souls from the keeping of tonsured priests to that of learned linguists? Their sons may, perhaps, think the exchange scarce worth the purchase.

But Protestant Bibliolatry has no alternative; "verbal inspiration" in Greek and Hebrew must be verbally rendered into the vernacular, and when so rendered will still be liable to verbal differences, discrepancies and contradictions demanding authoritative, if not infallible, arrangement and explanation. Bibliolatry must, therefore, inevitably fall back upon Scholasticism, and thus its theoretical homage to Divine Wisdom becomes practical submission to Human Learning. We must choose between accep-

ting Scholasticism with Bibliolatry, or rejecting *both*. The blindest and most implicit adherence to the “letter” of our “received version”, leads only to hopeless confusion, without the recognition of some court of appeal. *Literal* texts may be cited from the Bible in support of diametrically opposed doctrines, on every topic of religious interest. Single texts may be found quite as available in the mouth of an evil demon as of a good angel. The Deity may be represented in scriptural language as a God of Justice and Mercy, Infinite and Unchangable; or as a tutelar Jehovah of the Jews, local, jealous, furious, and fickle. Man’s acceptance with his Maker may be triumphantly proved from Scriptural language, both of the Old and New Testaments, to depend altogether upon his “Reasonable Service” of mind, body, and estate; or it may be verbally laid down as contingent upon conditions totally distinct from his own exertion; the “Judgment according to works” yielding to Levitical theories of appeasing Divine Wrath with bloody sacrifice, vicarious atonement and hypothetic imputation. How shall the devotee of the “letter” settle his distracted soul, blown hither and thither by such conflicting winds of doctrine? doctrines involving imperious Principles incompatible as day and night. He might, it may be thought, appeal from the inky oracles without, to those “written not with ink” upon the tablets within; he might “try the Spirits” at the bar of his own Judgment and Conscience; but this subjection of the

Book to the “Inner Kingdom” would be to renounce Bibliolatry, turning from “beggarly elements” to the worship of the Living God that breathes in Man and Man in Him.

The only consistent course for Protestant Bibliolatry when pledged to Anglican Theology is the alliance and cultivation of Scholasticism. It must enrol itself under the banners of a holy army of authors, translators, copyists, critics, expounders, and commentators: equipped with armour offensive and defensive, historical, philological, analytical, and metaphysical. It must dive into the decrees and memoirs of Ecumenical Councils, auditing accounts with majorities and minorities, orthodox and heterodox, from canons of Nice and Ephesus, to confessions of Augsburg and Westminster. It must vote with Ecclesiastics of Carthage and Chalcedon, the authenticity and genuineness of legitimate manuscripts in opposition to heretical objectors and apocryphal competitors. It must confute, and alas! must *curse* the Arians (with the Emperor Constantine among them) for asserting the Eternal Father to be greater than the Begotten Son; the Nestorians for shrinking from calling the Mother of Christ the “Mother “of God”; the Sabellians for reducing the three Persons to three Names; and the Pelagians for holding that every man may work out his own Salvation with the sufficiency given him of his Maker. All this, and much more than this of refutation and malediction, falls to the lot of every earnest adherent

to the Scholastic Theology of the Church of England, as established by law. If an adherent be *not* earnest in the sanction he yields it, let him think with What and with Whom he trifles!

In conclusion for the present, we hold as already stated that the great question of continued National conformity to the dogmatic Standard set up by our Convocation of the Sixteenth Century, must be settled not by the Clergy, but by the Laity of Britain. Their deliberate decision either way, will be the fulfilment of a sacred and paramount Duty. A modern acceptance of Mediæval Scholasticism, would seem to demand an amount of complex and obsolete learning, neither attainable nor desirable for the many. Its repudiation on the other hand, as based on Faith in the Saving and Eternal Principles of Spiritual Catholicity, claims only a measure of simple wisdom within reach of all. The booklearning of the collective Colleges of Christendom may hardly suffice to satisfy the mind of Manhood, that it should have pleased God to ordain a partial scheme of Salvation, involving a Levitical sacrifice of HIMSELF, yet excluding and irrevocably consigning to everlasting Tophet an overwhelming majority of the human race. A system whose *infinite* machinery of "Imputation" and "Satisfaction" is represented as insufficient to redeem or repair the failure of the best terrestrial work of an Omnipotent Creator. Infinite means *twice* failing in the establishment of Compatibility between the Will of a Heavenly Father, and the Welfare of His Earthly

children. Much learning may indeed be less than enough to justify or even palliate our “imputation” of so awful and it would seem so impotent a conclusion, to an Almighty Being, whom in the same breath we worship with incongruous piety, as the Author of Peace and Lover of Concord. But if much learning may not avail to establish the scholastic proposition, we must look for other help to decide it. Let us ponder upon the invisible things of the Eternal Power and Godhead, as “understood by “the things that are made”, the analogy and congruity of things clearly seen; above all, appealing to the counsel of the Kingdom Within, trusting the “Still Small-Voice” of a cherished Conscience, as it reasons of Righteousness, Temperance, and Judgment to come. So shall we listen to the Causes that implead one another before the tribunal of the Soul. Let us compare notes with Messianic Parables and Apostolic Precepts, enforcing line upon line, the Regenerating Principle of doing our own work with our own sufficiency, under Divine Justice. Then let us hear in its turn the Levitical Plea that argues the work must be done for us by special interposition, under Divine Favour. Let us sift the evidence not external and literal, but internal and spiritual, between witnesses testifying on the one hand to a God before whom is no distinction of persons, and with whom a False Balance is an Abomination; on the other, to a God who delivers from Curse and damnation by Adoption and Grace. Let us decide in

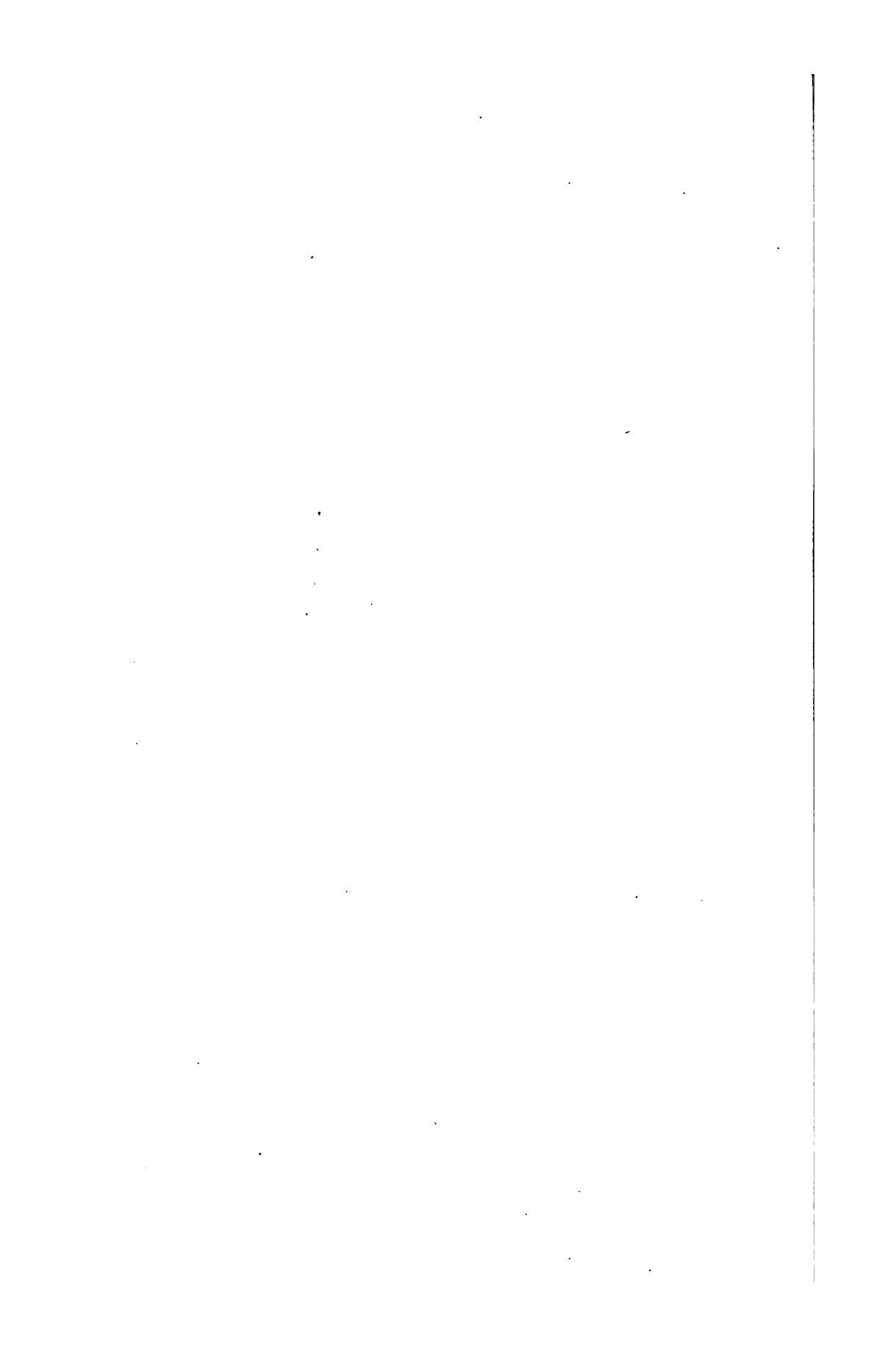
short which we will choose, Scholastic and Systematic Theology, or Spiritual and Intellectual Catholicity. The one offering final Salvation to *all*, on feasible terms of Faith in Eternal Principles and Obedience to Universal Laws; the other limiting its call to *a few* by restrictions of time and place, belief and opinion, ceremony and circumstance.

Let us for Jesus' sake and our own be earnest, strong, and real in the decision we adopt; if weak in Judgment, let us at least be strong in Honesty. Seeking Truth in singleness of purpose, we shall not seek it in vain. "If any man", says Christ, "*willeth* to do the will of his Father in Heaven, "he shall know of the Doctrine". This Knowledge we shall do well to add to our Faith, though the purchase leave us not "where to lay our head". Safe in such armour of light, we may go on our far journey fearless and rejoicing, as having nothing, yet possessing all things. Let us while there is yet time, come out of Babel, and in the Name of God set our Houses in Order.





**“LETTER AND SPIRIT.”**



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## “LETTER AND SPIRIT.”

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IT was Anno Domini 325, in the hall of an Imperial palace, in a city of Asia Minor, that three hundred and eighteen representatives of the State Clergy, under the presidency of the Emperor Constantine himself, solemnly ratified the divine claims of those Hebrew and Greek Scriptures which we now possess in the book we call Bible, or Book of Books, as the volume providentially destined to preserve through all time the written witness of “Wisdom unto Salvation”.

The obligation thus conferred upon Christendom by the Nicene Council, goes far towards balancing the incalculable injury resulting to the Universal Church from the system of Scholastic Dogmatism then and there first established by the Episcopal Hierarchy of the Roman empire—a System so anti-evangelical in its spirit and tendency as hitherto to have well nigh overpowered the glad tidings of “Peace on Earth” by a clamorous confusion of foolish questions and perverse disputings.

Unfortunately for the gratification of natural and reasonable curiosity, no regular journal of the proceedings of the Council of Nice appears to have been kept.

The records that have come down to us are far from being so explicit, or trustworthy, as might have been hoped and expected.

They especially fail us in reference to that most interesting stage of their proceedings, in which they addressed themselves to the work of testing and verifying the vouchers of Holy Writ, then finally subjected to their inquest and arbitration.

Legends of Signs and Wonders, enacted in aid of the task of discriminating between the genuine and spurious documents, must be rejected by the maturer experience of the present age, and in default of these we have little other testimony to fall back upon.

Under these circumstances a rigorous distinction must be made between Historical or *outward*, and the Religious or *inward* evidence, upon which an intelligent estimate of Scripture should be based.

It is to the neglect of this most essential line of demarcation that may be fairly ascribed the greater part of the deplorable misrepresentation, misconception, and misunderstanding that have hitherto so darkened the light of the Grace and Truth that came by Jesus Christ.

It seems an indisputable truth, not yet sufficiently vindicated in the arena of Church controversy,

that a claim to Divine Inspiration on the part of our antique Sacred Records, cannot reasonably or religiously be made to rest upon intellectual conviction of their Authenticity and Genuineness.

Authenticity, let it be remembered, refers to the authorship of a work, and guarantees that its reputed was its real author; genuineness follows in the same track, but relates rather to the integrity of the text, standing sponsor for its exemption from interpolations, omissions, or alterations, resulting from whatsoever cause.

Nothing but determined prepossession can blind average intelligence to the fact, that it is humanly impossible for even special scholarship to vouch for either of these characteristics in the case of any of the works which together constitute the Canon of our Hebrew and Greek Scriptures.

The fragile chain of critical testimony, even had its first links been secure, would have broken with its own weight long before it could have reached the standing point of this or any recent generation.

It has been well said, that the strength of a chain is that of its weakest ring; but who could estimate the frailty of such a tenure in a line of literary testimony extending through more than a thousand years of rude conflict, dense ignorance, strong prejudice, and rank superstition?

In allegiance to the Truth, a steady loyalty to which is the main meaning of Human Life, the keenest critical Scholarship of this Century avows that the

combined advantages of leisure, opportunity, and inclination, have not secured to Christendom an unshaken confidence in the authenticity and genuineness of any one of the Biblical Series, from Moses to Malachi, or from Matthew to John of Patmos.

If then, with special resources at command, such conviction cannot always be gained, even by those earnest in the search, how can there be hope on the track of scientific and scholastic criticism for the multitude of Mankind, engaged in pursuits of a more practical and essential nature?

Surely it is clear as noon to the religious sentiment of the Human Soul, that Divine Justice demands nothing at our hands beyond the means that Divine Providence has furnished us withal.

What conceivable task is less within the capability of men that eat bread in the sweat of their brow, than an attempt to ascertain the critical genealogy of a literature so distant in date, so remote in locality, and so foreign in dialect as that of our Sacred Compilation in the Hebrew and Greek languages?

One half of the stupendous unreason of making our Justification dependent upon a mental conviction of the authenticity and genuineness of the whole Bible, is attempted to be removed by an assertion, that our Lord and his Apostles guarantee the perfect Integrity and Divinity of the collective Old Testament by their sayings, recorded in the New.

Were this the case, it might perhaps lessen the task of investigation, by the substitution of "submission", in reference to the larger half of the question at issue.

But where, we must ask, do we find these triumphant Evangelic Testimonials to the unimpeachable authority of the Old Testament?

We have searched diligently without discovering anything approaching so near to the desired end as three passages which, in fact, are not unfrequently alleged as decisive.

Let us state them consecutively, and see how far they can bear their imposed burden.

Luke xvi, 31.—Abraham is represented by Christ as saying to the rich man in torment, that "*if they* "(his brethren) *hear not Moses and the Prophets, neither* "*will they be persuaded though one rose from the dead*".

In the fifth chapter of St John, verse 39, we read, that Jesus said to the Pharisees, "*Search the* "*Scriptures; for in them ye think ye have eternal life,* "*and they are they which testify of me*".

In the second epistle of Paul to Timothy, iii, 15, 16, we find the Apostle writing thus to his favourite disciple—"From a child thou hast known the *Holy Scriptures, which are able to make thee wise unto* "Salvation, through Faith which is in Christ Jesus. All *Scripture is given by inspiration of God, and is pro-* "fitable for doctrine, for reproof, for correction, for "instruction in righteousness, that the man of God may "be perfect, thoroughly furnished unto all good works".

Let us briefly examine how far these testimonies to the Canon of Jewish Scripture bear upon the Authenticity and Genuineness of its component writings.

First, as to the passage in reference to hearing "Moses and the Prophets". It surely would have been a very bold construction that could, under any circumstances, have claimed it as a Messianic Guarantee for the entire authorship, historic, didactic, prosaic, and poetic, of the thirty-nine books of the Old Testament.

But we are not left to ourselves and the general laws of reasonable induction to learn the limits of Christ's suretyship in this matter.

There happily remains an immediate and conclusive settlement to all doubt, from unanswerable authority—the authority of Christ himself.

By referring to Matt. xxii, 35, we at once learn to what extent Jesus set the seal of his approval upon the works of Moses and the Prophets:—"Then one of them, which was a lawyer, asked him, saying, "Master, which is the Great Commandment in the Law? "Jesus said unto him, Thou shalt love the Lord thy God "with all thy heart, and with all thy soul, and with all "thy mind. This is the first and great commandment. "And the second is like unto it, Thou shalt love thy "neighbour as thyself: ON THESE TWO COMMANDMENTS "REST ALL THE LAW AND THE PROPHETS!"

It is, then, to the quickening Spirit of Love to God and Love to Man, as the "conclusion of the

“whole matter”, not to the dead letter of the writings collectively or separately, that this passage pledges the approval of our High Priest.

Let us so receive it in all reverence, but for Jesus' sake, and our own, forbear to claim his sanction to any word or thought, not comprehended in the scope of one or other of the two Great Commandments, even though Moses and the Prophets, or the very Angels of Heaven, should vouch its divinity with a “Thus saith the Lord”.

Turning next to the second Evangelical confirmation of the Old Testament, it may be remarked, though not of primary importance, that the Greek phrase, *ἐρευνᾶτε τὰς γραφὰς*, can be as correctly translated into the indicative as the imperative mood.

It would seem more probable, that Christ, by these words, should acknowledge the fact, that the Scribes and Pharisees *did* search their Scriptures, than that he should exhort them to the fulfilment of a duty, in which they were already known to be even pedantically scrupulous.

But the real weight of the Messiah's recognition of the Jewish canonical authors is in the sentence wherein he declares, that “They are they which “testify of me”.

So that this tribute of our divine Teacher to the Law, the Psalms, and the Prophets, is limited as before, to the claiming as his and ours, the golden thread of Eternal Truth, that traverses the coarse tissue of a web woven in earlier time, for

the hardness of Man's heart,—a web, not eternal, but temporal; for he himself has told us, that, "In the beginning it was not so", neither therefore could it endure unto the end.

"They of old", said thus, and thus, but He said unto us "Otherwise".

The third extract, from an Epistle canonically ascribed to St Paul, is perhaps even more relied on than the other two, for binding the New Testament to an unqualified acceptance of the Old. Let us endeavour to weigh it in a just balance.

"From a child", says the Apostle, "thou hast known the Holy Scriptures". Now assuredly these Scriptures, thus characterized, must have been the Judaic, since the Christian writings were not then in existence.

We have canonically, therefore, the attestation of Paul that he deemed the collective records of the Law, Psalms, and Prophets to be worthy the term "Sacred", and few, we think, will, after the lapse of eighteen centuries, ignore the additional seal of Divine Providence that Time has impressed on them.

But he goes on to say that the study of these writings was able to instruct their reader in Knowledge. But Knowledge unto what? Knowledge unto ancient history? Or knowledge unto modern science? Or knowledge unto canons of criticism? Knowledge unto names, and places, and pedigrees, and signs, and wonders of primæval tradition? Knowledge unto

the good and ill, the true and false, that had been said, thought, written, or wrought in Eden, or Egypt, or Israel, before and after the ark rested upon Ararat?

No! surely. Such knowledge as this, however appraised in the cloisters of later Churches, would probably have been held by Paul of Tarsus as leading to little better than beggarly elements—"Jewish "fables", "foolish questions", "vain babblings", and "perverse disputings".

The knowledge to which he pointed, as discoverable in Holy Writ, was not knowledge unto *learning*, but knowledge unto *wisdom*; wisdom, not unto *science*, but Wisdom unto *salvation*.

Do we still seek more definite instruction as to the Laws of this Wisdom?

Let a Prophet of these Holy Scriptures be summoned to our help. He will tell us, "where—"with we shall come before the Lord, and bow ourselves before the High God".

Not with sacrifice of the body, or prostration of the mind, as compensation for sin of the soul; for behold "He hath showed thee, O Man, what is "Good; and what doth the Lord require of thee, but "to do justly, to love mercy, and to walk humbly "with thy God"?

This is "Wisdom unto Salvation". This is "the first commandment, and the second which is like unto it". This is the Law, and the Prophets, and the Psalms, and the Gospel. This is "Pure Religion "and undefiled". This is the "Faith which alone

“availeth in Christ Jesus”, by working in the Spirit of the Scripture that makes alive, irrespective of the “letter that killeth” or the “flesh that profiteth nothing”.

But Paul is still alleged in behalf of “*all* Scripture”; that is, every jot and tittle, from Moses to Malachi, insisting that *all* is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

There is a sense in which we believe this also to be true, for the history of the Heart of Man is always profitable, even when its imaginations are evil.

But it is not in the name of Paul of Tarsus, that we need accept this philosophy. His sense is not correctly conveyed in our English version.

It is admitted, by qualified scholars, that *Πᾶσα γραφὴ Θεόπνευστος καὶ ὡφελιμὸς* should be rendered, “Every writing inspired of God, is profitable for “doctrine”. A version that altogether turns the scale against Bibliolatry, by making the Doctrine the proof of the Inspiration rather than the Inspiration the proof of the doctrine; a thought thoroughly in harmony with the soul of him who referred his correspondents to Epistles, “written not with ink, but “with the Spirit of the Living God; not in tables of “stone, but in fleshly tablets of the heart”. 2 Cor. iii, 3.

The same Apostle, who pronounced the “able” ministry, not only of the Jewish, but the Christian Testament, to consist in the exposition of its pages, not in the oldness of the carnal letter, but in the

newness of the Quickening Spirit. Rom. vii, 6. An Apostle, who exhorts us to “try all things”, and to “hold fast to that which is good”; *trying*, says St John, even “the Spirits whether they be of God”.

Do we still ask, by what *test* we are to try them? The whole tenour of Sacred Scripture refers us to our own Soul, for the working out our Salvation with “sufficiency which is of God”.

So writes the Patriarch Job, “there is a Spirit “in Man, and the Inspiration of the Almighty giveth “him Understanding”.

If there be no flaw in the construction we put upon these evangelic testimonials to Jewish Scripture, it is clear, that the questions of Old Testament “Authenticity” and “Genuineness” remain much in the same state as they were before.

These must, in fact, be referred altogether to the exceptional domain of philological and antiquarian criticism; a field as distant from the footing of Spiritual Faith and Worship, as that of the operations of mathematical analysis.

We earnestly and anxiously ask ourselves whether, besides the testimony just quoted, there exist any other *external* evidence to the authoritative and peculiar position claimed for the writings of the Old Testament.

We can find none beyond that afforded by the finger of Time, which has now, for nearly two thousand years, pointed to them as inseparably

bound up with the religious and social annals of the Leading Nations of the Earth.

This venerable witness, to the “Providential” character of the Hebrew Records, commands profound respect; and receives it at all hands, but cannot suffice to withdraw the literary elements of their composition from the earthly laws of literary investigation.

We arrive, then, at a religious, a reasonable, and thus far, an unshaken conviction, that neither the writers of the New Testament, nor any other voices, in heaven or earth, meddle in the matter of a critical verdict, upon the Authenticity and Genuineness of the Old.

The Evangelists of Christian Truth make common cause with the Oracle of Eternal Truth, wherever uttered, and bid us try the inspiration of the past, the present, and the future, by one and the same test, that of “instruction unto righteousness”; for the rest, they trench not upon our freedom, for “where the Spirit of the Lord is, there is *Liberty*”.

Confiding in this “Law of Liberty”, and bent upon worshipping the God of Truth, with all the *soul*, and all the *mind*; with the Spirit no less than the Understanding; but also, with the Understanding no less than with the Spirit, frank and faithful Scholarship should reverentially set forth upon the path of Biblical Criticism; a path, leading from the gates (so soon closed) of the First Man’s Paradise, to the entrance (so far distant) of the Second Man’s Kingdom.

It is evident that these principles would at once disenthral from the endless meshes of embarrassment, inconsistency, and compromise, in which most modern commentators have allowed themselves to be entangled.

We are at no pains to reconcile the Cosmogony of Moses with that of the Nineteenth Century; nor do we search the Pentateuch for knowledge unto Astronomy, but for Wisdom unto Salvation.

We weary ourselves as little with the Planetary System according to the Book of Jashar, as with the natural history of fishes, according to the Book of Jonah.

We pledge neither our spirit nor our understanding to the sea-worthiness of Noah's Ark, or the architecture of the Tower of Babel.

We stake no interests, temporal or eternal, on the accidental discovery of the "Book of the Law" by Hilkiah the Priest, nor on its satisfactory recognition as a "true copy" by Huldah the Prophetess.

The question as to when and by whom the Pentateuch was written, is considered, not as involving results spiritual or moral, but intellectual and critical.

The Spirituality and Morality of the Men of Old are to be tried, not by tests of exegetical acumen, but by those graven upon Tablets of the Heart by the Finger of the Living God.

The righteousness of the Law and the Prophets is to be judged, not by literary rumour touching

the persons writing, but by spiritual certainty concerning the things written.

Yet, while vindicating the right and the duty to gauge the virtues, even of “men after God’s own “heart”, by a standard higher than they deemed of, we must guard against a narrow and conventional view of the bold characteristics with which are depicted in oriental colours, the monarchs, chieftains, patriarchs, and prophets of Primæval History.

Though monarchs, chieftains, patriarchs, and prophets should wrap their heads in their mantle, impeached and convicted of ten violations of the Decalogue, yet none need deny them the title of “great”, or “good”, in such sense and sort as mortal frailty may aspire to.

There is a sense in which “none doeth good, “no not one”—the best among us a miserable sinner; yet there is also another note, by God’s Grace no less true, which proclaims Man but little lower than the Angels, the beloved Son of a Heavenly Father, ever ready to welcome the dead that is alive again, and the lost that is found.

Without seeking to varnish the fame of Royal Patriarch or Inspired Prophet, by putting evil for good, or good for evil, let us endeavour to mete the measure by which we would ourselves be measured; remembering, that from ancient Jews of the East, as from modern Gentiles of the West, the amount required is as the means given—a reflection that will hold from casting stones at David many a

hand as little capable of writing the fatal letter to Joab as of inditing that Psalm, for which God and Man have condoned him the lie, the adultery, and the murder.

In these days of theological transition, many minds demur to that exercise of Spirit and Understanding in searching the Scripture of the New Testament, which they readily bring to bear upon the pages of the Old.

We cannot concur in this sentiment, though anxious to meet it with all the gentleness due to self-diffidence, even when bordering upon abnegation of the most Sacred Rights of our nature.

Questions of “authenticity” and “genuineness”, as suggested by the study of the Evangelic writers, seem to be circumscribed within even more manageable compass, than inquiries touching the Authorship of the Law and the Prophets.

The external evidence most relied on for exempting the Books of the Old Testament from the jurisdiction of moral and intellectual criticism, is found in those passages of Apostolic Writ already under review.

But the “Canon” of the New Testament has no such extraneous corroboration afforded it, having no witnesses to call whose rank is so high, that we decline summoning them into a human court of inquiry.

The New Testament Canon has, in short, no external testimony whatever that can allege preternatural privilege, and from our point of view, assu-

redly needs none, to establish its claim upon christian veneration and affection as Providential and Sacred.

The narrowest computation cannot assign less than a century for the interval elapsing between the Crucifixion and the compilation of the various Greek documents now constituting our Christian Scriptures—a period, in those times of political convulsion and difficult communication, incalculably more fatal to guarantees of exactitude, than the same number of years under the influence of the Printing Press and the Post Office.

Critical Exegesis would now-a-days shrink from linking vital Faith and Hope to the “letter” of any one of the Ancient Manuscripts, stamped with the *imprimatur* of the Council of Nice.

Had the “letter” been as divine as the “spirit”, the casket as precious as its pearls, Christendom might long ere this have trembled for her heritage.

But, battered as that Casket has been by violence, misused as it has been by stupidity, neglected as it has been by ignorance, tampered with as it has been by fraud, yet never has it been, and Providentially we believe never can it be, rifled of its Gems.

In language without figure, neither erroneous writing, nor erroneous copying, nor erroneous translating, nor still more erroneous interpolating, has ever been able to mar that “Wisdom unto Salvation”, which dwells inalienably in the quickening Spirit of the New Testament.

Yet must that Spirit be *tried*, not taken upon trust, and nowhere is this necessity for trial more imperatively expressed, than by Biblical Authorities, whether of the Old or the New Covenant.

But if tried—we must know before what Tribunal. And we *do* know.

That Tribunal, to which every Prophet and Evangelist has appealed in behalf of “whatever things “are just, honest, lovely, and of good report”,—that Tribunal of the Kingdom of God, which is neither lo here! nor lo there! for behold it is WITHIN.

The tribunal at which presides “the Understanding of a Man” as breathed into his Living Soul by the “Inspiration of the Almighty”.

Do men seek for higher arbitration than before the Court of Conscience?

They cannot have it.

Louder manifestations there are of the Divine Presence, in the storm and in the earthquake, but none so holy, none so mighty, as the Still Small Voice in the temple not built with hands.

Would we have a voucher for the New Testament with Jehovah’s signet, stamped upon the sun and moon? No. We would have nothing other than it is, and this is not.

But were it so, and one line, on the solar or lunar disc, ran counter to the writing of the “New Covenant of the House of Israel, written in their “Hearts, saith the Lord”, let us turn our backs on

Baal and Ashtaroth, and listen to the Oracles of God in our own soul.

Who are they that need “miracles” in attestation of the Words of Spirit and of Life? Is the burning heart of a disciple, on the way to Emmaus a meaner “miracle” than the burning bush of a prophet in the wilderness?

Though all earth’s forests were to burn, and all her oceans to boil, at the lifting of the rod of a mighty magician, would the fervent heat avail one jot towards making a false word true, or a true word false?

Must not the Miracle be ultimately judged by the Doctrine; not the doctrine by the miracle?

“If”, says the Mosaic Law, “there arise among “you a Prophet, or a dreamer of dreams, and giveth “thee a sign, or a wonder, and the sign or the “wonder come to pass, whereof he spake unto thee, “saying, let us go after other Gods, thou shalt not “hearken unto the words of that Prophet, or that “dreamer of dreams, for the Lord your God *proveth* “you, to know whether ye love the Lord your God “with all your heart and with all your soul”. “Though”, says the Apostle Paul, “an angel from “Heaven preach any other Gospel unto you than “that which we have preached, let him be accursed”.

“There shall arise”, says Christ, “false Christs “and false Prophets, and shall show *great signs and wonders*, insomuch that, if it were possible, they “shall deceive the very elect”.

Surely we need quote no more to prove that the highest authorities of the Bible place the evidence of signs and wonders on a lower footing than that of a Man's Spirit, purified by godly aspiration, and his Understanding, strengthened by reasonable exercise.

We are apt to think the contemporaries of the Apostles more highly favoured than ourselves, because of the *outward* evidence that Miracles afforded to the Grace and Truth that came by Jesus.

But Jesus himself teaches us another lesson. If, said He, they will not hearken to the First and Great Commandment, and the Second which is like unto it, "neither would they be persuaded, though "one rose from the dead".

"Are *all* workers of miracles?" says Paul. "Have "all the gifts of healing?" "Do all speak with un-known tongues?"—"Covet earnestly the best gifts "(miraculous), yet show I unto you *a more excellent way.*" What that "more excellent way" is, may be read in the thirteenth chapter of his first Epistle to the Corinthians, and will convince those who trust to it that we, of this generation, have nearer and easier access to "wisdom and salvation" than by the miraculous machinery we grudge to men of earlier time.

Before we murmur that God has ceased to be gracious because the days of miracle are gone, let us ask ourselves what we mean by a Miracle.

By “miracle” is meant literally something to be wondered at, or admired; but that cannot be its religious value; for the devout observer of the works of God finds inexhaustible subject of admiration in the most familiar and, to careless estimate, the least remarkable of natural phenomena.

The daily majestic routine of the Rising and Setting Sun is infinitely more admirable to the eye of reverential culture than would be its poetic pause over a ridge of Gibeon, or a depth of Ajalon.

But the religious value of the “miracle” is said to consist in its being an interruption to the usual course of Nature, and *therefore* equivalent to an immediate manifestation of the God of Nature, in behalf of a doctrine newly propounded.

But is it of necessity equivalent to such presumed interposition of the Omnipotent?

Assuredly not, since we hear that signs and wonders are within the reach of other teachers than those that come from God.

A miracle, instead of necessarily attesting the arm of the Almighty, only attests the presence of a power equal to the accomplishment of the work achieved; such as the restoring a dead body to life, or the driving a fiery chariot to the clouds; wonders, we may suppose, quite within the compass of a power that could so well emulate the rod of Moses by the rod of a magician; or could offer all the Kingdoms of the World to a mightier than Moses, from a battlement of the Temple.

If, then, it be thus granted that the Wonder wrought must always be subordinate to the Doctrine taught, why should we violate the law, and degrade the jurisdiction of our own soul, by holding its inward and spiritual signs in lower esteem than abrupt startlings, working upon the outward sense?

Christ and His Apostles, are invariably represented as laying little stress upon “prodigies”, compared with the intrinsic dignity of Grace and Truth.

It is only to those too slow of heart to believe *Him* that He urges belief, were it only for the very work’s sake.

“An *evil generation*”, saith He, “seeketh after a “sign” (a text apparently equivalent to the Greek proverb, Θαῖματα μάρωσις)—and again, Mark viii. 12. “Why doth this generation seek after a sign? Verily “I say unto you *there shall no sign be given to this “generation.”*

Such was His answer, “sighing deeply in his “spirit”, to those seeking of Him a sign from heaven.

Little encouragement it would seem for those who, two thousand years later, prize even the past shadows of His “signs” more than the ever present substance of His “Words”.

How plainly has He declared that the “wonders” are worthless compared with the “words”—“the “WORDS that I speak unto you, *they* are spirit and “*they* are life”. “*Spirit and life*” (a hebraism for *spiritual life*).

The import of the Spiritual Principles taught alone availeth; the “flesh”, or framework profiteth nothing; “flesh” being an orientalism, for what we should call the husk of the fruit, the frame of the picture, or the casket of the jewel.

If, then, such husk or framing profits nothing, when compared with the inward thing signified, why should we, to whom the Gospel Kernel is freely offered, trouble ourselves with dissensions about the empty and absent shell?

To men of these maturer times the miraculous machinery of primitive Christianity is neither present nor possible nor desirable.

To men of younger time it might come in aid of childlike slowness of perception, which were shameful to older generations of later date.

Were it not so, the means then given would still be granted now; but when we cease to be children it may be expected that we put away childish things.

The outward evidence, upon which many may have believed on Christ in Judea and Galilee, is evidence upon which we *cannot* rest our faith, for it is evidence that we cannot obtain.

A Miracle differs from the tradition of a miracle as much as the report of a cannon differs from the momentum of a cannon ball.

We need not dispute that the Miracle may have been seen or felt by others, but we can deny that it has been seen or felt by ourselves.

A miracle is an appeal to the senses; our senses have not been thus appealed to, and their witness to what they have neither seen nor felt would be false.

In our case higher and holier witnesses are called into court; witnesses not of eye, but witnesses of the Spirit; it is *We* that are privileged rather than wonderstricken converts of earlier time, for blessed are they which have not seen the signs and yet have believed the things signified.

Upon this spiritual staff we must lean and worship as we travel through the realms of Christ's Inner Kingdom, "seeking the Lord, if haply we may "feel after Him and find Him as not distant from "every one of us".

Our rule through the progress of our Pilgrimage must be tribute where tribute is due; to the Spirit, the things which are the Spirit's; and to the Understanding the things which are the Understanding's.

The confounding of "Spiritual Wisdom", the offered heritage of all, with "Intellectual Learning", the exceptional gift of a few, we must avoid as an abomination to the Lord.

To consult the Inward Monitor, teaching whatever things are pure, just, and lovely, is in accordance with that Law which, by our Spirit, gives us access unto the Father.

But to seek from the Oracles of the Soul circumstantial replies to eye-service questions of incident

or accident, is a demand to which the Spirit is dumb; for it answers not a fool according to his folly.

Forms and ceremonies, signs and wonders, times and seasons, are pleas of which the Soul's Tribunal takes no cognizance.

It rejects them, as the deputy of Achaia rejected from the Roman bench the foreign jurisdiction of a Jewish suit.

"If it were a matter of right or wrong, oh ye Jews, reason would that I should bear with you; "but if it be a question of words, and names, and "of your law, look ye to it, for I will be no judge "of such matters. And he drove them from the "judgment seat."

In like manner must the conscience of a man, by the answer of which he stands justified or condemned before his God, refuse its verdict in questions of historical, critical, or scientific debate.

Did Moses write the Pentateuch? Did Christ ascend into Heaven clothed as to His soul with a material body, and as to His body with a woven garment? Or did He descend in like manner into Hell? These, and such as these, are questions which the Soul does not answer, because it cannot answer.

But if it be asked whether Moses and the Prophets were inspired of God to legislate and to prophecy in the Spirit of the First Commandment, and the Second which is like unto it; then has the Soul somewhat to say in its own behalf.

So, also, if it be inquired whether the Spirit of Christ abides for ever at the right hand of his Spiritual Father in Heaven, or is destined to triumph for ever over the power of the gates of Death, *then* likewise does the Spirit take cognizance of its Spiritual cause, rendering unto itself the things that are its own.

There is yet, however, a spectre in the path to be adjured in the name of the Power in whom we trust.

Popular belief has been trained by scholastic theology to fasten itself upon the idea of a *physical* Atonement for Human Sin, by the shedding of the red blood of the Son of God and Son of Man on the Cross of Calvary.

The spear-pierced side, the nail-torn limbs, the thorn-crowned brow of Jesus of Nazareth, have been preached by Churches true to the “letter” of the Gospel, as appeasing the infinite wrath of the Spiritual Father by the bodily agonies of the incarnate Son.

We are bound, as men loving, seeking, and believing in truth, to declare our conviction that this acceptance of the old fleshliness of the Levitical “letter” is utterly at variance with the real significance of the Evangelic Spirit.

Whether, in the course of the Apostolic Writings, there are passages savouring of sacrificial flesh and blood, as ordinances divinely appointed, to appease

the Eternal Godhead, we will not, for the moment, pause to enquire.

What we assert, is, a profound persuasion, that the highest utterances of prophetic inspiration, under either covenant, are totally and irreconcilably opposed to the idea of propitiating the Changeless and Infinite Creator, by infliction, or endurance, of a painful and bloody bodily death.

Doubtless, the Levitical Law, Levit. xvii. 11, maintains, that it is, “the blood that maketh an “atonement for the *life*”,—an assertion, by no means incompatible with catholic or universal truth; for, Death balances Life, through all nature. But in our English Version, difficulty is gratuitously suggested, by an unwarrantable liberty of the translators, in rendering *νεῦ*, as *soul* in once place, and *life* in another.

But, that the blood of the body, can in the priestly sense, atone for spiritual ignorance or folly, is a theory as thoroughly denounced by Holy Writ as by right reason.

The Kingdom of God in the soul is not founded, it most emphatically assures us, either upon agency of flesh and blood, or meat and drink; but, behold “the Kingdom of God, is *righteousness*, and *peace*, “and *joy*, in the Holy Spirit”. Christ himself, unanswerably pledges his word to the fact, that, as regards the Gospel, “*the flesh profiteth nothing*”. Isaiah, the chief Evangelist of the Old Testament, thunders in the name of God, against the vanity, the weariness,

the iniquity, and the abomination of oblations of blood, and their ghastly apparatus.

“When ye spread forth your hands, I will hide “mine eyes from you, saith the Lord; yea, when ye “make many prayers, I will not hear; *your hands are full of blood! wash you! make you clean! cease to do evil! learn to do well!* Come, *let us REASON together, saith the Lord!*”

But if Isaiah be the chief, he is not the only Evangelist of Israel; “Will the Lord be pleased”, says the prophet Micah, “that I give the fruit of my “body, for the sin of my soul?” In the indignant sorrow of an expansive spirit, he will not deign to answer his own question, whether he should sacrifice his first born, to propitiate his God; but turns upon his foolish, and bewitched “Galatians”, with the divine apostrophe already quoted, “He hath shewed thee, “O man, what is good; and what doth the Lord “require of thee, but to do justly, to love mercy, “and to walk humbly with thy God?”

It would surely, after this, be waste of words to dwell upon our argument, that the illustrious names of Isaiah and Micah can never be cited, according to the spirit of their teaching, in favour of “atonement” by sacrificial blood. The sacrifices of God, says the Psalmist, are “Sacrifices of righteousness”,—“Sacrifices of thanksgiving”,—“Sacrifices of a contrite spirit”.

These are the Atonements, with which, after dark seasons of sin, and shame, and sorrow, the

repentant King and sweet singer of Israel, came before the Lord, and bowed himself before the high God.

But the Apostle Paul, we shall hear, may be called in aid of justification by blood, the doctrine of final acceptance by vicarious suffering, and imputed merits.

There are, as St Peter says, in the Epistles of "our beloved brother Paul",—"things hard to be understood, which they that are unlearned, and "unstable, wrest, as they do also the other Scriptures, "unto their own destruction".

If so, it were surely better to hold fast to things plain and indisputable, which St Paul has written, according to the wisdom given to him.

It is hard, if not impossible to misunderstand him, when he reveals the "revelation of the righteous judgement of God, who will render to every man "according to his deeds—to the Jew, and also to the "Gentile; for there is no respect of persons with God".

How is this to be made compatible, with our justification by other doing, or other suffering, than our own?

Let it not be thought, that such a text as this, is exception to the rule of Pauline Philosophy.

Through the whole course of the Canonical Scriptures, there is no more zealous and able advocate, for every man fighting his own fight, and doing his own work, with his own sufficiency, than Paul of Tarsus.

*"Be not deceived", he tells the Galatians, "God is not mocked; for whatsoever a man soweth, that also he shall reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."*

St John adds the same warning words, "Let no man deceive you; he that doeth righteousness is righteous".

We might fill pages to the same effect.

Where then is Pauline atonement by blood, or justification by *imputed* deeds, instead of deeds *done in our own body*?

We can only find such reputed apostolic doctrine in secondary and subordinate language of metaphor and illustration, schooling us from "beggarly" elements of Leviticism to the Royal Law of the Eternal Gospel.

But let a greater than the disciple, let the MASTER be heard in this matter of terms of admission, through the gates of heaven.

In Matt. vii. 22, stand recorded Christ's own dramatic illustration of the Final Audit, where the conditions of acceptance are so rigidly restricted to certificates of Good done, desired, or attempted in our own person, that it seems incredible, that the opposite theory of Atonement by Imputation should have so long invoked his authority in its support. "Many will say to me in that day, Lord, Lord, have we not in thy name prophesied, and cast out devils, and done many wonders? And then will I

“profess unto them, I never knew you, depart from  
“me, ye that *work iniquity*.”

Had the representation stopped at this point, a faint attempt might have been possible, to dispute the validity of Good Will and Good Work, as a passport to heavenly mansions, though the inadmissible character of evil willing and doing would have been decided.

But the divine programme of our final settlement is not left half finished.

In Matt. xxv. 34—40, we have a more elaborate sketch of the judicial audit—“then shall the “King say to them on his right, Come, ye blessed “of my Father, inherit the kingdom prepared—for I “was an hungred, and ye gave me meat; I was “thirsty, and ye gave me drink; naked, and ye clothed “me; sick, and ye visited me; in prison, and ye “came unto me;—for verily I say unto you, inasmuch “as ye have done it unto one of the least of these “my brethren, ye have done it unto me”.

If this, and such as this, bear us not out, in holding as Scripture Doctrine, the Sufficiency given us of God, towards self-justification and condemnation, then is Scripture to us a Sealed Book, which we cannot read, and to which we therefore owe neither allegiance nor obligation.

We know, however, that the Law of the Lord, written according to the New Covenant, upon the heart and the mind, cannot be to us altogether as a liar, in this matter, and we find our reading, of

the inky tablets, confirmed by the revelation of those, “written not with ink”. If it be said, that the “quicken ing spirit”, so interpreted, brings us down to the level of natural religion, we reply, that it rather brings us up to the highest level of that Nature, which is the body and living garment of a Godhead otherwise unapproachable by human faculty or effort.

“Nature”, is an all comprehensive term, meaning the manifestation of Nature’s God, in the scheme of things as they are. “Supernatural”, is an expression which derives no countenance from scriptural or any other sound and sober philosophy.

What were *above* Nature, in Creation, would be *contrary* to nature, but nothing is contrary to nature, but that which is *below* nature, or unnatural, in disobedience to things as they *are*. The name given in Biblical Theology to the Ineffable and Inscrutable Power, in whom and by whom the Universe exists, is an abstract form of the “substantive verb” or verb of existence.

“*Jehovah*”, signifies; *Who is*, and figures to our imagination the Infinite Personified Cause.

“Nature”, signifies, *What is*, and represents to our perception the infinite resulting effect.

To speak then of supernatural effect is mere abuse of language, God, the Cause, is that *HE* is; and Nature, the effect, is that *it* is; and these two words realized, fulfil Infinity and Eternity, leaving only the sphere of non-entity for the hallucinations of morbid dreams.

So far from the religion of the Gospel being at variance with the religion of Nature, they are in reality one and the same; were it otherwise, the Religion of the Gospel, as being unnatural, would of necessity be untrue.

When Christ condemns the Mosaic law of retaliation, he thinks it sufficient, to assure the Pharisaic zealots, that “it was not so from the Beginning”, which means, that it was not so, according to the original and Divine Order which we sum up in the one word, Nature.

St Paul expressly asserts that “*when the Gentiles, which have not the Law (preached or written), do by nature the things contained in the Law, these having not the Law, are a Law unto themselves*”.

The Apostle Peter, after a special revelation from the Holy Spirit in a vision, renounces the Judaic narrowness of his previous confession, and openly proclaims, to the scandal of fanaticism, that “*in every Nation under Heaven, whoso Worketh Righteousness (according to the Law of Nature), and feareth God, is accepted with Him*”.

In fact, the whole tenour of Gospel teaching and preaching, is an appeal to the Light of Nature within us, in behalf of whatsoever things are honest, just, pure, lovely, and of good report.

Neither Christ nor his Evangelists expatiate in explanation of whatsoever things *are* good, but simply exhort us, and encourage us by precept and example, to realize happiness, by doing the things that we know.

A Prophet, whom we have already quoted, sets the question at rest, by a single conclusive sentence, "*God has shewn thee, O man, what is good*".

When the Teacher, come from God, urges us to *try the Spirits*, by what test does he infer that we *can* try them, other than by the *natural* power of discrimination, residing in a cultivated conscience?

It seems a work of supererogation, to dwell longer upon the fact, that the worth of the Gospel is beyond valuation, precisely because it is the best and purest vindication of eternal morality, or natural right, that the world has yet been blessed withal.

But such multitudes of volumes have been written, to mystify good sense and sound sobriety on this chapter, that to weak faith both may have seemed in jeopardy.

We will add but one confirmation to the view that identifies the Gospel of Christ, with the Religion of Nature written on the heart; it rests on high authority.

When a certain young man asked of the Teacher, what he should do to inherit Eternal Life, the reply of the Mighty Counsellor referred him to the Moral Law—"Do not kill",—"do not commit adultery",—"do not steal",—"do not bear false witness",—"honour thy father, and thy mother".—Now will any of us deny, that these, and such as these, are the laws of Natural Religion?

Yet Jesus assures the young Ruler, that obedience to these commandments will secure him life

eternal; and on receiving the answer of a good conscience, touching these universal ethics, the Saviour turns his eyes on the youth, and loves him as he beholds him. Matt. xix., Mark x., Luke xviii.

Dogmatic polemics seem to have sometimes committed the error of laying greater stress upon the *means* of believing, than upon the Principles to be believed, as if they valued the Temple less than its scaffolding. They have dwelt so long upon the necessity of modern generations looking through precisely the same glasses as the ancient Jews, that they have not unfrequently forgotten what we are all looking at, or at least looking for.

The essential end of true teaching, is to teach us that, "*denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world*".

But this conclusion of the whole matter is curiously clogged with the cumbrous impossibility of our receiving all the physical and metaphysical philosophy of a people, some thousands of years younger than ourselves.

Righteousness, soberness, common sense and godliness, have been so ecclesiastically entangled with Jewish astronomy, cosmogony, ethnology, and demonology, that "Orthodoxy" has never been safe beyond the doorway of the nursery.

This was not the case with the early Fathers of the Christian Church, men little disposed to pro-

strate their mental manhood, in deference to the experience of earlier time.

There is not one of the great names of the Third Century, which can be cited in support of the modern “Bibliolatry”, that has striven so strongly to divorce Religion from Reason.

They usually *tried* the spirits of Patriarch and Prophet, before they accepted them as of that God, who demands from each of us the worship of all the *mind*, as well as all the heart.

True knowledge is of necessity revealed knowledge, and Origens, Jeromes, Tertullians, knew that the Revelations of the Most High, must needs be consistent with each other, and therefore never took his name in vain, by invoking it in support of manifest error.

They searched the Bible for instruction in Spiritual Wisdom, not for confirmation in physical ignorance. Where reverence for the writer forbade them to reject what they could not accept literally, they adopted a figurative interpretation, but never identified the beggarly elements of “Jewish fables”, with the Eternal Principles of Catholic Truth.

Obstacles that, with us, have been allowed to be for years as stumbling blocks in the path of conviction, were with them at once removed by a lever of good sense.

“Hoc factum, nisi figuratum, stultum invenitur”, —was a critical appliance that summarily disposed of embarrassments, which still perplex whole con-

gregations that have inherited the accumulated experience of so many additional centuries.

Let us never sacrifice the Truth, which is always in the *Spirit* of the Book, to untruth, which is often in its *letter*.

“Nolumus”—to borrow the words of Origen—“literam sequentes in infidelitatem et varias superstitiones incurrere.”

It would seem as if the Biblical Prophets, anticipating the aptitude of future ages for occupying themselves rather with the examination, than the realization of the Christian Faith, had been at great pains to concentrate the whole faith of their Gospels into the briefest, the plainest, and most comprehensive expressions.

“Jesus answered, if any man “willeth” (*Θελει*) “to do the will of God, he shall know of the doctrine.”

“In Christ Jesus, says St Paul, neither circumcision availeth anything, nor uncircumcision; (that “is, no form or circumstance), but Faith which “Worketh by Love.”

What a chaos of controversy, is made null and void by such a Pandect as this!

Again, “Owe no man any thing, but to love “one another; for he that loveth another, hath fulfilled the law”,—“Love worketh no ill to his neighbour; therefore love is the fulfilling of the law”. Pure Religion, and undefiled, is to visit the afflicted and keep ourselves unspotted from the world.

It would be to copy one half the didactic philosophy of the New Testament, were we to cite all the texts of this tenour that crowd upon the memory.

While on the other hand, it is with great difficulty that any passage can be found to favour the narrow, gloomy, and mystical dogmatism on which mediæval Theology laid such exclusive stress.

The Athanasian doctrine of the Trinity in Unity, doubtless shadows forth a sublime truth, but neglecting a notorious interpolation (1 John v. 7), how little do we find in the Evangelists to justify us in our much speaking, on the Personality and Substance, of the Inscrutable Infinite!

How much better for us, had we listened more reverently to the warning of the wise king, “God “is in Heaven, thou, upon earth, therefore let thy “words be few”.

Yet God forbid we should disbelieve in the Creating Father, the Redeeming Son, and the Sanctifying Spirit, and that these Three are One.

For the “Second” or renewed Manhood (whose type is Christ), the incarnate Son (by Oriental idiom), of the Universal Father, redeems primitive gross and erring Humanity from Sin and Sorrow, through that Sacred Spirit that dwells in the temple of an upright heart.

Regeneration by Baptism, which still sets Church against Church and brother against brother, is plainly declared to be, Baptism not by Water, which to the

Jews was no new thing, but Baptism by the purifying influence of the Holy Spirit. Acts i. 5, xi. 16.

The Apostle Peter assures all whom it concerns, that Baptism saves not through the washing of the flesh, but through the answer of a Good Conscience to God. 1 Pet. iii. 21.

The Communion of Bread and Wine, in remembrance of him whose Body was broken and Blood shed for the Truth's sake, has been transformed into a portent of bewildering confusion, but the words upon which have been reared such strange hallucinations are explained by Christ himself as bearing no fleshy significance. "The flesh", saith he, "profiteth nothing", "it is the spirit that quickeneth". John vi. 63. *σῶμα* and *ஆίμα* both meaning "Life" as well as "Body" and "Blood".

To eat and drink with one another in benevolence and thankfulness, is indeed a worthy commemoration of the Founder of that simple and sublime Banquet, on the night in which he was betrayed. The communion of bread and wine in good will with all men, is the Paschal Feast of the Jews, purified and expanded, as was their watery lustration of proselytism by the infusion of a catholic meaning. Yet the Kingdom of God is not in meat and drink, any more than in washing of cups and cleansing of platters.

Neither bread, nor wine, nor oil, nor salt, nor any other earthly condiment is of necessity required

as a pledge of communion with the Gracious Spirit of Jesus of Nazareth.

He has given us another test of fellowship and remembrance. “By this shall men know that ye “are my disciples, if ye have love one to another.” John xiii. 35.

Neither washings, nor feastings, nor fastings, nor sabbaths, nor solemn meetings, nor circumcisions, nor crucifixions, nor resurrections, nor ascensions, avail in Christ Jesus, save by Faith in his Principles working through Love towards Unity of Spirit, and Righteousness of Life.

Other means may move mountains, but we have evangelic assurance that nothing but benevolence or good will, realizing itself in beneficence or good deeds can move the Spirit of God to dwell in the heart of man.

“Now abideth Faith, Hope, Charity”, says the Apostle Paul, “but the greatest of these is Charity”.

So incomparably greater indeed is Charity, or the active spirit of benevolence, than any faith or hope without it, that Paul pronounces all Knowledge, all Prophecy, all Mystery, all gifts as *nothing* when weighed against it in the balance of the Gospel.

Why is this?

Because the only newness of Christian Revelation consist in the new unfolding of “Love” as the main spring or *primum mobile* of the eternal Universe.

*“God is love”*, writes the beloved disciple of his Master, therefore “every one that loveth is born “of God and knoweth God”.

This is the true and only “Regeneration”, not of water nor of the “letter”, but of the “Spirit” of the Gospel.

The New Gospel, that reveals the Creator no longer as an avenging flame of fire, fearful to fall into, but the benign Power that chastens whom He loves, ever welcoming the wayward and wicked that turn from the wickedness they have committed, to do that which is lawful and right.

This is why the Gospel ranks Charity so immeasurably above the confidence of the correctest Creed, or the aspiration of the liveliest Hope.

Even could we gain as comprehensive a view of the scope of Divine Providence, and as clear an insight into the wheels of celestial machinery as the Angels of Heaven, it would not constitute a claim to the fellowship or friendship of Jesus of Nazareth.

We have here and there a Miltonic glimpse, in the biblical background, of higher and haughtier spirits than our own, enacting for a time a darker drama than the dreariest played on earth, and to these shadowy personages we are at least indebted for additional confirmation, that Salvation stands not in Belief.

“The Devils”, it is written, “believe and tremble”.

Without speculating on the entity and destiny of demons, it is clear that the Scriptures represent

them as fathoming deeper mysteries than ever dreamed of in the philosophy of earthly “divines”.

Yet we hear that it avails them little—for they “tremble”, and “Fear hath torment”.

Love alone casteth out Fear, and the Spirits of darkness are spirits of hatred till the day of their redemption, when God shall be all in all,—the day of that universal *atoning*, which our language so happily identifies as the day of integral unity or universal *at-one-ing*.

The day when creating Wisdom shall be justified of all its children, by the doing of the Divine Will and the coming of the Divine Kingdom in the heart of every wanderer whose waywardness thus far abuses freedom, but whose Freedom is in the likeness of the Godhead; for “where the Spirit “of the Lord is, *there is Liberty*”. 2 Cor. iii. 17.

If, then, we are right in our estimate of Canonical Scripture according to the Spirit, it follows that Biblical Wisdom unto Salvation neither guarantees nor requires correctness of opinion, concerning either the incomprehensible Mysteries of the Divine Existence, the miraculous machinery of primitive proselytism, or the historical accuracy of evangelic narratives.

The availing wisdom of the inspired Code simply enforces line upon line, the principles and practice of Duty to Man, founded upon duty to God, in that state of life in which we are placed here and now, for a limited, practical, and attainable purpose.

Ecclesiastical Theologians have, it would seem, directed religious contemplation too much to the Past and the Future, and too little to the Present.

Our own steady standing points in the midst of Eternity and Infinity have been too readily vacated for the sake of vague flights to and fro, like Noah's Raven upon unbated waters.

But the Scriptural Spirit, calling us to home and home duties, rebukes the restless pride that busies itself with the ideal rather than the real.

Life, real and actual, is surely wondrous enough to employ our best strength in fulfilling its end and comprehending its scope.

It is no part of wisdom to devote absorbing study to conjectural annotations on the Past, or presumptuous foreshadowings of the Future.

*Now* is our appointed time, *here* is our appointed place; sufficient for both is their evil and their good.

It is doubtless well to know and right to remember that the dot we occupy in the Universe floats in boundless space, and that the span of duration we realize loses itself in Eternity like a snow flake in the ocean; yet, knowing and remembering this, it is also to be borne in mind that the evanescent points we stand on, are, while we hold them, *centres of Circles which have no Circumference*.

There is divinity in the proverb, "No time like "present time". No time like the present time, and no life like present life.

The men that *are* have other work on hand than unrolling the mummies of men that *were*.

Let the dead bury their dead.

“Wisdom unto Salvation”, occupies itself rather with the words and deeds which are daily and hourly being placed to its own account for debt or credit in the Book of Life.

Scripture recognises our true vocation to be that of doing the will of God on earth, as it is already done in Heaven.

But of this Heaven it gives us little account, unless to assure us that we may already realize it by righteousness in our own soul—BEHOLD IT IS WITHIN.

Attempts have been often made to enlist Biblical authority in support of more definite details, that gratify morbid curiosity, by an assumption of knowledge that is not given us to know.

Occasional passages of oriental colouring may be quoted in reference to the pains and pleasures of futurity, but it seems certain that the highest utterances of prophetic wisdom tend to discourage our attempts to pierce the impenetrable veil that hangs upon the porch of the tomb.

The truth is we know *nothing* of our being or doing on the other side of Death’s door.

We may be sure, that were such revelation good for us, it would have been given us.

As it has been denied, it is better to confess faithful and hopeful ignorance, than to make our-

selves a pitiful spectacle to Angels by inflated pretensions to knowledge purposely and wisely withheld.

How plain is it to Sober Sense that a brilliant prospect beyond the Grave, would make us impatient to cross it, and that a gloomy one would darken the few days of our sojourn on the sunnier side.

While, as it is, we all cling to Life till it escapes our grasp, and yet when the hour comes, we calmly commend our Spirit into the hands of Him who in wisdom both gives and takes away.

Such doctrines as the resurrection of our bodily dust or the awakening of our empyrean soul to endless vocal music, or vindictive fiery torment, may find some support from the letter of Scripture, but certainly none from its Spirit.

The gathering together of dust that has been scattered to the winds, to be rebuilt into a reviving Mummy, is an imagination so opposed to the established laws of the Almighty, that the Bible itself would be discredited, were the dogma really “Biblical”.

But Christ plainly teaches that the “flesh” in its literal sense has nothing in common with his true meaning where such an acceptance militates against the physical laws of life.

When the Jews were offended at the words “except ye eat the Flesh of the Son of Man and “drink his Blood, ye have no life”, the obvious explanation is given to the disciples that, it is the *spirit* that quickeneth, the *flesh* profiteth nothing.  
John vi. 63.

So also we hear from St Paul, that flesh and blood cannot inherit an unearthly kingdom, and that he uses the word “body” in a “spiritual” as well as a “natural” sense. 1 Cor. xv.

Surely this is enough to absolve us from the necessity of bringing the Biblical Doctrine of the Resurrection into collision with the conclusions of modern physiology.

But if the elements of natural science are irreconcilable with the vulgar notions of the resurrection of the body, much more are the principles of devotional piety outraged by the imputation of endless vengeance to the Supreme Being, whom the Spirit of the Bible arrays in attributes of Love and Mercy.

We need only indeed appeal to Justice, even untempered with compassion, to set aside the dyspeptic phantasms that have been conjured up by human wickedness and weakness into visions of a Godhead created in worse than their own image.

Justice is represented in Scripture as the first attribute of the Omnipotent; “a false balance is an abomination to the Lord”.

According to what is given, so shall it be demanded—as we sow, so shall we reap—every man judged according to his deeds—many stripes to them that know, and do not,—few to them that know not, and do not.

Such are the discriminating principles of divine judgment laid down in the spirit of the Law and the Gospel, and if change can be imagined in the

changeless, they are supposed to be modified by the Mercy whose nature and property is to forgive, and by the compassion of One not extreme to mark what is done amiss.

It were mere waste of words to dwell upon that Sin against the Holy Ghost, which in the tone and temper of Anti-Christ, would impute to the God of the Gospel an exaggeration of vindictive cruelty, that might shame the soul of an evil demon, and bring a blush of repudiation upon the brow of Beelzebub.

Not only speculative Religion but practical Morality, are endangered by picturing the scales of Divine Justice as charged with false weights.

Cultivated minds instinctively revolt from the distorted Nemesis of ecclesiastical invention, and there is much risk of the reaction leading them to doubt the *inevitable* commensurate chastisement that waits upon every violation of Divine Law, however humanly distinguished as physical, moral, intellectual, or spiritual.

It is scarcely to be denied that the very slow moral progress of Christendom is to be in a great measure attributed to our Churches having ignored the Inexorable Jurisprudence of the Creator, in favour of a chaotic code of human imagining.

Men should be taught that the body is not more inevitably heated by fire or wetted by water, than the mind injured by ignorance, the health by intemperance, or the soul by iniquity and untruth.

We have already shown by quotation that this doctrine is not only upheld by the Spirit of Scriptural teaching, but that especial stress is laid upon the risk of *deception* on this vital doctrine. “Be not “*deceived*,”—“Let no man *deceive* you,”—“God is “not mocked.”

Such is the language of the leading Evangelists while urging upon unwilling ears the stern justice of a law that altereth not, “rendering to every man “according to his deeds—tribulation and anguish, “upon every soul of man that *doeth evil*,—but glory, “honour, and peace to every man that *worketh good*, “to the Jew first and also of the Gentile, for there “is no respect of persons with God”.

So writes the Apostle Paul, the vindicator of “Justification by Faith” and “Election by Grace”.

Can any convict him of confusion or contradiction?

Let them first take note that Paul’s availing Faith was a “Faith working through love”, and that Paul’s Master and ours explains God’s Elect to be those that elect God, for “whoso cometh unto him “he will in no wise cast off”.

We, then, who would be justified by Faith, and predestined by Foreknowledge, let us remember that we are working sons of a Working Father—a Father whose service is not in “Saying”, but in “Doing”, —a Father whose Being is Infinite Reality, and who seeks not the false “sacrifice of fools”, but real and reasonable service at our hands; a service of Perfect

Freedom, a service involving the best development of all that we have and all that we are; the practical praise and prayer of all our Heart and all our Strength and all our Understanding.

Innumerable Biblical questions, not of Spiritual but circumstantial interest, are still adrift on a sea of speculation (nantes in gurgite vasto).

Future Criticism may hope, by availing itself of appliances peculiar to latter days, the last unrolled of time, to rescue some of them from troubled waters.

Those are of little faith in the logical Unity of Scripture writ by the Finger of the Living God, who dread collision between the ever advancing scientific knowledge of Civilization and the changeless Spiritual Wisdom of Salvation revealed of old to the Prophets of Israel.

The abiding Trinity of Faith, Hope, and Love is as safe from the attacks of Criticism, as the house founded on a rock from the buffeting of the wind.

If Christendom bows down to things destructible, Christendom worships Idols, and the sooner they be overthrown, the better for the cause of pure Religion and undefiled.

“Every plant which our heavenly Father hath ‘not planted, shall be rooted up.’”

If we have set up frail images in the Eternal Temple, down with them in the name of God.

Let the Iconoclast break what he *can* break in the Temple made with hands, a regenerate Church will one day thank him for his work.

We fear no' invasion of our Holy of Holies—we have not so learned Christ as to prostrate ourselves to things perishable—our Sanctuary is safe, and so is our Scripture; for thanks be to its Author, the quickening wisdom of the Bible is to be read on tablets indestructible, "written not with ink, but "on tables of the Heart with the Spirit of the "Living God".

Let us hear the conclusion of the whole matter, what is our answer to them that ask us of our Creed in Christ?

We reply, that our Faith in Christ is our Faith in Truth, of which we take Him to be the Spiritual Exponent from God to Man.

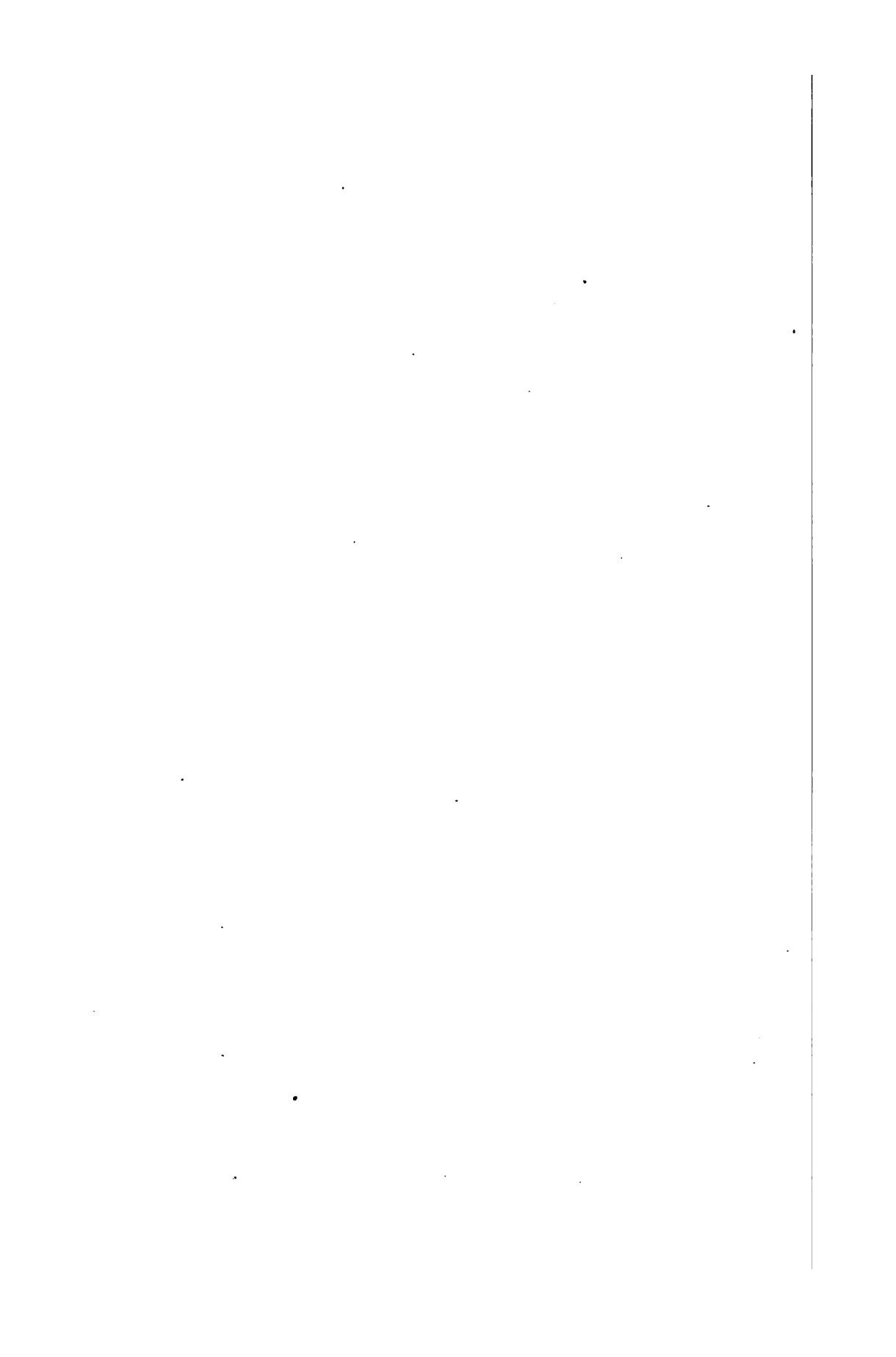
We hold that by loving, seeking, and believing in Truth, and by loving, seeking, and believing in nothing else, can we alone worship the Father through the Son and the Spirit.

Not to our poor and meagre store of Truth, earthly and relative, but to our large and living Love of Truth, Heavenly and Absolute, do we trust as the test of our Discipleship to the Teacher come from God.





**SALVATION.**



## SALVATION.

“What shall I do to inherit Eternal Life?”

A brief but comprehensive question? we may venture to call it the curtest and most compendious inquiry, ever uttered with a human note of interrogation. What an amount of doubt, dispute, mischief and misery might, it would seem, have been spared to the Human Race, had the query been as plainly met, as it was plainly put!—plainly met and clearly answered as by One having authority, speaking as never Man spake, whose speech neither Priest nor Scribe could gainsay.

The Earth has circled her eighteen hundred courses round the Sun, since the Young Ruler ran to kneel by the way-side at the feet of the Teacher come from God, seeking in his own name and ours, more certain tidings of Eternal Life. Yet the question still vibrates like Pilate's in echo or debate through a Christendom that has often rung with the human demand, but seldom paused for the divine

reply. Of replies, other than divine, there has been indeed no lack. Every Age and Church, have been rife with answers, but alas! neither short nor plain, nor availing nor convincing. "Perverse disputationes", "vain janglings", "profane babblings", "Jewish Fables", and "endless genealogies", have sufficiently justified the Apostolic Warning; but the one needful reply of the great High Priest of God, would appear to have been either unuttered or unheard or unheeded, during a more than millenary Babel of ecclesiastical contention and reciprocal malediction. What torrents of hot human blood spilt by the sword, what hecatombs of quivering human flesh devoured by the flame, what frightful fermentations of homicidal passion in the heart of Man, have borne witness to the terrible impatience of our nature for some tranquillising answer to this still controverted question!

Have we not then much reason for lamentation or even for complaint, that the matter should not have been set at rest once and for ever by the Royal and Priestly Prophet who gazed upon that young Pleader of the World's Cause, and loved as he beheld him? may we not wail and repine at the deadly heritage of doubt, danger, and dispute, bequeathed us by this default of conclusive judgment? No! happen what may, God forbid that any one of us should arraign or impugn the orderings of the Divine Scheme, whatever measure of wisdom it may dispense or withhold for a season. If our light be

but a glimmering taper, let us put it in a Candlestick, not under a Bushel, and so shall we see all that our sight can yet bear or our safety now require. What is Writ is Writ, The Mighty Maze is not “without a Plan” and well for us that no influence in this or any other world can erase or alter one jot or tittle of Spherical Integrity endorsed by the Hand of Him whose nature has no variableness or shadow of turning. Our weakest folly and blindest presumption lie latent in the tempting thought, that we could mend the integral reality of painful things as they are, with patched imaginings of pleasant things as they might be. Though the Heavens were to roll together as a scroll, and the Earth to melt with fervent heat, our safety and success are ensured by holding fast and fearless to the Faith in One Supreme Sentient Cause of Infinite Wisdom, and Power, whose Will and Word are our warrant that whatever is of God is Good.

Do we then refuse credence to the weary record of Religious Polemics, the ravings, the killings, the cursings, active and passive, that have for centuries tracked and dogged the Human Soul, wandering to and fro, searching up and down in quest of tidings of Eternal Life? Not at all.—History however otherwise meagre, is explicit enough on the Chapter happily, it would seem,—well-nigh closed, of Religious Wars, Persecutions, Inquisitions, and Comminations done and suffered as aids and furtherances to the Soul’s Salvation. The annals of the world testify

that Ambition and Covetousness overrunning the Earth with fire and sword, famine and pestilence, have chastised the Nations with light whips compared with the scorpion scourges of Superstition. But what then? the discipline has been needed and self-incurred by the ignorance and folly of a Race in its Nonage. He, under whose Eye it gradually grows to the stature of Perfect Manhood, chastens the Son He loves, neither sparing the rod nor spoiling the child. Collective no less than Individual Manhood has its several stages to maturity, and each of them must *purchase* Wisdom at the hands of the Experience that can alone teach it. Her priceless treasures offered for nothing would be deemed nothing worth, enough for us to know that the cost of the Pearls, however high, is less than their value. Every age or stage of Humanity with all its faults and failings, goes on stringing another and another to the Common Chaplet destined at length to crown the Head of Man with the honours due to the Likeness of his Maker.

We, the generation of the present epoch, though wayward triflers, still playing fantastic tricks before high Heaven, are in possession of all the gatherings of the past, we are as yet the oldest, the strongest, and best instructed of our Kind. We vindicate our last-born eldership against every claimant, by now aspiring as never hitherto, to put away from our Worship of the Eternal and Changeless Godhead, the childish thoughts and childish speech of earlier

days. No longer numbering units and tens but myriads and millions able and willing to apprehend Spiritual Truth as proclaimed by God's Prophet to the Outward Kingdoms of the world, and confirmed by His Still Voice in the Inner Kingdom of their own Soul. Yet even now in the estimate of Angel or Archangel how lingering and loitering must seem our advance towards worshipping the SPIRIT in spiritual truth, how little alacrity in our preference for Light to Darkness and God to Mammon. It follows then that the religious discipline of the Race has not been too stringent for its religious training. We may rest satisfied in looking back to past ordeals of fanatic folly and fury, that their purpose has been to prove and purify, not perplex and torture. We may feel assured that no schismatic hands have ever reeked with the heat of human blood, no sacerdotal faggots have ever crackled to the fuel of human flesh, no inquisitorial agony has ever been inflicted or endured, without every pang helping to prepare the world for receiving the true answer to the question, "What must we do to inherit Eternal Life"?

The obscurity which seems to rest upon our slow and slippery advance towards the attainment of Truth, is greatly cleared when we learn to distinguish between the individual and *collective* Man, marking the rise and progress of *Mankind* as it profits by the education of successive ages. Individually we are no better or wiser than men of

younger time, for each is gauged by the standard of his date and class, the result required being as the means given; but none of us need doubt the Law of Generic Progression who looks back upon the Communities of the Earth gradually emerging even to their present position, from the sloughs of cannibalism, fetichism, heathenism, polygamy, slavery, sorcery, and such like. Our laws are laws of movement, the *genus homo* goes on and must go on improving, till its Divine Consummation justify the Wisdom and Goodness of the Power that made it, what it is to be, perfect even as He is perfect. The career seems slow and painful, because the large capacity and lofty calling of Humanity are perpetually restricted by the ignorant perverseness of a *Will* that must remain *free*, or we lose our Royal Prerogative, yet must be enlightened and reclaimed, or we disgrace the Creation we are destined to adorn. Nothing but painful and tedious discipline can secure this highest and greatest good. As to *pain*, Faith holds her Physician as her friend, and as to *time*, knows that it can deduct nothing from Eternity, that to the Infinite and Immortal a thousand years are as a day. Possess we then our souls in patience, finding Good in every thing but our own folly, and that folly itself the surest pledge of our best good, the stewardship of *Freedom* by an agent as yet erroneous and wayward, whose ultimate calling is to *work out and win* his own Heritage in Heaven with the Sufficiency granted him of God.

Was there however no answer deigned by the Son of Man to the earnest question of a Youth so graciously aspiring to other wealth than that of gold, and other rank than that of Ruler? He must have been noble by Nature's Patent as well as Cæsar's, or he would scarcely have left his lineal honours and gilded braveries even for an hour, to kneel quickbreathing with such a question at the feet of One who had not where to lay his head, despised and rejected, a Man of Sorrows and acquainted with Grief. The Gaoler of Philippi had perhaps the same meaning when he fell down at the feet of Paul and Silas, crying, "Sirs, what must I do to be saved"? but then he was terrified in the dead of night with the shaking of his prison, the bursting of the dungeon doors and the loosening of the captives' bands. We may believe that the poor Turnkey was a worthy and earnest follower of Christ, which is more than we find written of the young Patrician beyond Jordan, but his thought was neither so freely conceived nor so nobly expressed; he had been just rescued by the Apostle from the point of his own sword, and trembling before his powerful prisoners implores their counsel for future *Safety*. The rich Ruler runs of his own accord from friends or flatterers, and in broad day, with fearless aspiration looks to his heritage in *Life Eternal*. *When Jesus beheld him he loved him.* Did he then as to Pilate refuse a reply? No! a reply was given. But a reply obscure, doubtful and discouraging, implying a yoke too hard and a

burthen too heavy? A Reply by no means obscure, on the contrary, so brief and plain, that he who runs may read; but for the hardness of the Yoke or the heaviness of the Burthen, none can answer for another, let each judge for himself as he bends his strength to the Yoke and Burthen of the MORAL LAW!

Had there indeed been no reply, what boundless debates might have sprung from the Messiah's Silence! How eagerly would every polemic Sect and Schism of Christendom have claimed the negation as tacit consent to its own system. Yet among all the zealous and conflicting votaries for their own exclusive views, how few of us, we may fear, would have fathomed the unutterd thought of the divine Teacher had he again stooped down and written cyphers with his finger on the ground. Macerations, supplications, confessions, humiliations, ceremonies, mysteries, tongues, prophesies, miracles and a Priesthood Mediating, Sacrificing and Absolving, would all and each have had a host of powerful and confiding champions. But how reviled and hated as Gallios caring for none of these things, would have been the few outcast votaries of such poor cold unsavoury and unleavened comfort as can be gathered from a reference to the MORAL LAW. Yet thus the reference stands recorded, has stood for two thousand years and will stand to the end of Time. Jesus said unto him, *Thou knowest the commandments! do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, Honour thy Father and*

*thy Mother.* Keep thyself from strife, robbery, fraud, falsehood and impurity, for this is thy Duty to thy Brother, cherish thy Parents upon Earth, for this is thy Duty to thy Father which is in Heaven. Thus doing, Thou shalt Live.

This Passage of the Gospel, given at full length in the Evangelic narratives of Matthew, Mark, and Luke, we hold available for strengthening our plea in support of Inward and Conscientious Counsel in the Soul's Cause, irrespective, in reference to Spiritual Catholicity, of External and Systematic Dogmatism. Let us now endeavour to examine the matter impartially with a view of testing by the highest Christian Authority, the saving validity of a working Faith founded upon Inherent Principle, rather than theoretic belief resting upon Historic Circumstance. We shall aim at briefly reviewing and comparing the assertions of the two Conflicting Doctrines as they appeal either to the Spirit or the Understanding, for or against the reply of the "Mighty Counsellor" to the stirring question, "What must we do to "inherit Eternal Life"?

The first point is to ascertain whether Christ *did* allege the *Moral Law* as the means of Eternal Life, if so, we have next to inquire whether he did or could, upon being asked for Bread offer a Stone, or in lieu of an Egg present a Scorpion.

The first inquiry is quickly settled. The three Evangelists give nearly the same account and almost word for word. Collating the narratives we read

that the Young Ruler ran to the feet of Jesus, knelt before him, and addressing him as “Good Master”, asked what he should do to inherit Eternal Life. Jesus said unto him, “why callest thou me *good*, “there is none good but one, that is God. Thou knowest the Commandments,—kill not, steal not, “lie not, defraud not, honour thy Parents, thus doing, “thou shalt enter into life”. Upon this the aspirant, by no means daunted, plumes himself upon the answer of a good Conscience, “Master, all these “have I observed from my youth”. Then Jesus beholding him *loved him*, and said, “one thing thou lackest, wouldest thou be perfect (“thorough”—“τέλειος”), sell that thou hast, give to the poor, and “take up thy Cross and follow me”.

We try in vain to find any weapon of reason or conjecture with which to attack our own assertion, that this answer of the Saviour refers the Ruler to the “Moral Law” as leading to Life Eternal. The position seems impregnable at all points. Before however proceeding to the next question, it may be well to store a conclusion or two of value, immediately resulting from the share borne by the Divine Teacher in this most Catholic Colloquy. It seems at first remarkable that Christ should so stringently limit the application of the word *good* “to *One* only “that is God”; yet at the same time should apparently allow the possibility of the young man proving himself *perfect* (“thorough”). This discrepancy requires but little consideration to obviate, it suggests

at once the distinction recognised throughout the Biblical Scriptures, between goodness or perfection absolute, and goodness or perfection *relative*. There is no *absolute* goodness or perfection but in the Eternal Infinite and Unchangeable Unity by and in whom all life or existence moves and has its Being. But Goodness or Thoroughness *relative* is a condition attained or attainable by every constituent jot of a Creation that begins and ends, hinges and centres, upon the Will of that Almighty and All-wise Cause, which we men hovering between Heaven and Earth aspire to name in word, and imagine in thought as GOD and LORD. Everything in this and every other world is relatively good, very good, or "thorough", as long as it obeys the Will of the Creator, and this it *must* do unless it please Omnipotence for a wise and gracious purpose to endue it with a distinct and *Free*, though limited Will of its own. No Being on the Planet we inhabit is thus privileged but Man, and thus it is that everything on this Earth is relatively good and thorough except ourselves, and the circle within our reach or influence. The thought of Man's Heart and the work of Man's Hand vindicate to themselves the exclusive prerogative of Evil, we have no rivalry in this painful pre-eminence, most painful, yet incalculably the highest and best assigned to any tenants of the terrestrial sphere. This paradox yields the moment we remember that *Free-Will* constitutes Man's minute likeness to his Maker. We

alone of God's creatures here below may use or abuse our gifts. The power to abuse is the inseparable pledge and condition of the power to use, we must enjoy both or neither, we must be *Free*, responsible, reasonable, human, and *erroneous*, or *descend* in the scale of the Divine Hierarchy. Animal instinct, vegetable growth, and inorganic cohesion or crystallisation neither use nor abuse their existence; their admirable machinery is wound up and set going by their Maker, and therefore they go *well*, a result not theirs but *His*. But would we change conditions with any one of the Three Kingdoms beneath us? Yet they are all and each good, very good, perfect, *relatively*; while we alas! as yet, seem foolish erring weak and wicked, a Magnificent Failure, as if Nature's best mould had cracked at our making. Yes! we may *seem* a failure, an utterly unaccountable flaw in the integrity and splendour of the Universe, may well seem this to others and should to ourselves, had we no clue to the mystery, a Clue as contained in the one word *Freedom*, the Almighty's own Stamp and Signet upon the last and best sample of his handy-work. Our Failure is the sure pledge of our Freedom, the partial and occasional failure of imperfect Beings of a higher order, passing through an earlier stage of discipline and self-instruction, fighting a good fight, adding to Faith Knowledge, and to Knowledge Virtue, working and winning our own Salvation or "Thoroughness" sooner or later, with the Sufficiency given us from above.

It is this human condition of freedom, with its consequent abuse of flagging if we will in the fight, lagging if we will in the race, swerving if we will from the course, that reconciles the apparent inconsistency of Christ's language in denying to Man the epithet of *good*, and yet allowing him to claim, and urging him to contemplate nothing less than *perfection*, as the mark and prize of his high calling. "One thing thou lackest", saith he to the Ruler who had kept the Royal Law from his youth; "wouldst thou be "thorough", give that thou hast, and with "thy heroic Cross (of self-denial), follow Me!—to "Crucifixion and to Golgotha". So also in the Sermon on the Mount urging us to be "even as our Father "which is in Heaven" that is, relatively good in our degree and according to our kind, for the amount given is the measure of the amount demanded, much where much, little where little, servants of a Just and Gracious Lord, not of One austere and extreme to mark what is done amiss, reaping where He has not sown, and gathering where He has not strewn.

Since the Lutheran protest against the preposterous doctrine of *supererogation*, or the superfluous merit of Man yielding works over and above God's Commandments, we seem, especially in our own country, to be assailed and tempted by an opposite extreme of false meekness, a "voluntary humility" "beguiling us of our reward", a theory no less opposed than the other to sober Truth, whether written with ink, or with the Spirit of the Living

God on the Tablets of the Heart. We continually hear, and often from those whose own life best refutes their doctrine, that we are all wretched and miserable sinners, that the whole head is sick and the whole heart faint, that from the sole to the crown there is no health in us, nothing but wounds, bruises, and putrefying sores, always doing what we should not do, and leaving undone what we should do, with much more to the same effect. By this section of the Christian Church no words are held more odious and pernicious in the sight of Heaven than *duty, merit, virtue, and reward*; woe to the blind pride that deems its best deeds other than “filthy ‘rags’”; woe to him who commends his spirit to his Maker, thanking God he has done his duty.

Tragic expressions of the deepest contrition and remorse doubtless abound in Scripture, and assuredly they meet but too often with a responsive groan in the bosom of most of us; but why should Evangelic Christians harp only upon one string of dismal note, when the Plan of Scriptural Song so often swells into a glad Anthem, awakening responsive melody in our own hearts? It is easy to gather from penitential psalms or apostrophes of an indignant Prophet, burthens of lamentation and mourning, and woe; but it is no less easy to find odes and lyrics of joy and pride in the honour and Glory of Manhood. To quote would be endless, but we all know that the same Sweet Singer of Israel, whose spirit sinks within him at the thought of wild crimes

of passion and worse sins of treachery, rises again with elastic spring from the level of a crushed worm to the rank of a righteous and a royal Man. *Lord, who shall abide in thy tabernacle? he that worketh righteousness and speaketh the truth, he that neither injures nor slanders his neighbour, in whose eyes vile things are despised, but things honourable are honoured — he who thus lives shall never die.* Such is the substance of one Hymn among many similar, then why is it ignored in favour of such fearful effusions of remorse as are poured forth by the Jewish King after the betrayal and murder of Uriah the Hittite, a drama deep and dark as a Greek Tragedy? Let us but exercise judgment in the study of Scripture, reading it in a Free Spirit of Religion, not a servile idolatry of Superstition, and we shall fulfil the condition on which it presents itself as a Providential Boon to Christendom; we shall avoid among other perils the gloomy exaggeration of evil which would make man a little lower than the *beasts* rather than the Angels, his life a burthen and a curse rather than an honour and a blessing. The Bible urges us to try its spirit by our own; the written inspiration of the Past, by the living inspiration of the Present, trying all things and holding fast to what is good. There neither is nor can be Good in seeking to glorify God by professing to degrade ourselves, the best of his earthly creatures, and there is danger moreover in giving ourselves a bad name, lest we grow resigned to be the “grovelling worms” we call ourselves.

It is no valid defence of this voluntary degradation-doctrine, that it is and has been professed by able and admirable men, the same may be said of every religious perversion under the Sun; Solon and Socrates accepted Heathenism, Fenelon and Pascal supported Romanism. The very fact of a Man being a Man gives the lie to his declaration that his best deeds are as “filthy rags”, and he himself without health or worth. Like every other untruth it becomes self detected by inconsistency. The same men that are willing in public worship to heap upon themselves from the cradle to the grave certain conventional terms of scriptural opprobrium, would be deeply aggrieved by a translation of this language into colloquial idiom, or by any lack of respect in a neighbour’s estimate of their actions and principles. They are all willing and even anxious do be distinguished among their fellows by appellations of the highest esteem and respect; if they are one hour wretched, miserable, and unwholesome sinners, the next they are “reverend”, “very reverend”, and “right reverend” pastors, “honourable” “right honourable”, and “most honourable” nobles; and even the humblest among us is ill at ease at a general neglect or denial of his claim do be considered an honest, upright, well-meaning and respectable Man. To say that this contradictory language is reconciled by its being addressed alternately to God and our Neighbour, is in direct opposition with the great principle of Christian Ethics, that *all* our

thoughts, words, and deeds are due to the service of *One* Master, and that Truth like its Author is without shadow of variableness or turning. The unvarnished fact is that we all feel conscious of the capacity and desirous of the reputation for a measure of excellence proportioned to our means, and this measure it is which to every man severally constitutes his peculiar standard of relative *Thoroughness*—

“*Uns vom Halben zu entwöhnen  
Und im Ganzen, Guten, Schönen  
Resolut zu leben.*”

According to the faithful or faithless discharge of entrusted stewardship, we do well or ill, are good or bad; but in either case the cause is in our own hand, and the consequence on our own heads. It is not our Maker that Wills our sin or its wages, the *will* is our own and in our own keeping, and by the use or abuse of this Will are we rewarded as good and faithful, or punished as wicked and perverse servants, in pursuance of Invariable Laws by which suffering and sin, *i. e.* punishment and disobedience, are as closely connected as shadow and substance.

When Christ therefore restricts the term *good* to the Deity alone, he speaks of goodness *absolute*, and when he admits or seems to admit the possible Goodness of a Man, we understand the word in its limited sense, according to the relative rank and means of a created Being as yet but partially developed. In this way, the capacity for goodness may be alternately denied or allowed us, without involving other

than verbal contradiction, and even a *general* sense may be attached to the penitential but occasional phraseology of the Bible, without weakening the force of innumerable passages recognising the possible Excellence of Manhood, and perpetually urging us to works of Righteousness as wages of Justification. The degrading and repulsive imagery by which we are often likened in Hebrew Scripture to the refuse and off-scourings of the earth, is thus compatible, allowing for Eastern Hyperbole, with the lofty strain that, in the same literature, proclaims Man to be but little lower than the *Elohim*, invested for the present with earthly dominion, and enjoying rever-sionary expectations of a Heavenly Immortality. On this footing we may accept as true the dismal lament, that “none doeth good, no not one”, and yet rejoice in the Honour and Excellence of a Nature destined to Eternal Life, a nature capable even now of approaching nearer to the perfect stature of a divine Christ, than the point reached by the rich “Ruler”, whose promising growth seems to have been suddenly stunted by the selfish blight of “that Covetousness, which is Idolatry”.

Holding then as certain that the Messianic answer to the question in the text is a reference to the Moral Law, as a sufficient passport to the nearest Heaven, let us next inquire whether Obedience to this Law is to be deemed by Christians so hopeless a task, that its fulfilment though theoretically feasible, is practically impossible. If so, Christ’s elaborate recital

of a list of burthens too heavy to be borne, must be considered as *ironical*. It is certain, however, in the first place, that the tone of irony is alien to the usual tenour and temper of the Messianic Ministry; we find throughout its Records, little or no trace of satire, unless addressed to Pharisaic Hypocrisy and Priestly Pretension. But there could be no hypocrisy or pretension on the part of a young man of rank and wealth running to kneel with such a question at the feet of a Teacher scorned of the ruling class. There was nothing in the manner or matter of his purpose for even a Cynic to rebuke or ridicule, how much less for the Gracious Spirit of Jesus of Nazareth! If *He* bade the sick to rise and walk, it was not to mock their weakness. We find accordingly in the narrative that the Saviour was so far from treating the Ruler with coldness or contumely, that he not only answered the question, but listened to the reply, and after that reply, it is recorded that “Jesus beheld him and loved him”. Let us here remember how differently he was wont to meet interrogations and rejoinders deficient in propriety or pertinence, his “get thee behind me, Satan”, even to a chief Apostle when his words savoured not of the things of God, and we may feel sure there was neither pride, nor folly, nor fraud in the reply that caused Jesus to gaze upon the speaker with yearnings of affection. Had there been self-inflation in the heart that prompted that bold defence of its past life, it would have fluttered, revealed and

abashed before the compassionate eye of One who could pity but never approve the weakness of a braggart. What then *was* the reply to that reference of the Great Prophet pointing to the "Moral Law", enjoining Justice, Truth, Temperance, and Filial Piety? We already know it,—"he answered and "said unto him, *Master, all these things have I observed from my youth*".

Now without stopping at present to inquire whether there are other Scriptural passages to support as a Biblical doctrine, our native incapacity for Goodness, we must at least acknowledge that such a tenet derives no countenance from this remarkable passage of Gospel History. If the Bible be quoted to establish Man's Inherent Depravity, it can certainly be cited in favour of his attainable excellence, and it rests with our own Spirit and Understanding to reconcile the discrepancy. We have three of the Evangelists recording an explicit and unflinching vindication of a Good Conscience before God and Man (St Peter's definition or illustration of Christian Baptism), addressed directly to Him whom Christendom calls its Judge, and no Syllable of reproof or demur is expressed or implied by the sacred penmen. But there is more than negative evidence of Christ setting his seal to that refreshing declaration of inward health, for we are indebted to Saint Mark for his priceless assurance of the fact, that Jesus beheld this noble vindicator of his own and human worth and *loved him*. How cheering to escape, even

for a moment from the hideous reality or sickening affectation of moral disease and debility, to look upon a Brother not crawling the Earth as a cripple or a leper, but walking and talking as a wholesome and honest Man! It was not then *merely* in the bitterness of sarcasm that Christ told the Pharisees “the Whole need not a Physician”! and that “he came not to call the Righteous to repentance”! he allowed *perhaps* that there might be *in rerum natura* a sound sample of Manhood, a better combination of human elements than goes to making a bundle of greediness, meanness, and cowardice! We know not—but would fain hope it, let us not hurry to a conclusion, spurred by the wish rather than the thought. We know however that such an expression of cordial individual affection, as that elicited by the Ruler’s reply, occurs but seldom from the Man of Sorrows who found not one Friend to redeem the reproach that “*all* forsook him and fled”. We hear at the tomb of Bethany that he *loved* Mary and Martha and Lazarus; and on the night of the betrayal, the same thing is said of the Esotéric Apostle who leaned upon his bosom in the hour of that Last Supper, and on a par with these is the utterance that will echo to the end of Time, in connection with the story of the Young Ruler running to seek tidings of Eternal Life.

This last must indeed have risen rapidly, so soon to reach such a level in so vast a heart, and yet he rose upon nothing but his buoyant self-defence

before the Tribunal of the Royal Law. There could be no irony, satire or sarcasm in the Evangelist who tells us that Jesus loved the Man for his answer's sake—"if thou wilt enter Life, keep the Commandments",—"which"? "the changeless elements of "Truth, Justice and Natural Piety", "all these have "I kept", *upon which "Jesus beholding him loved him"*". Then he spoke no untruth? uttered no boast? he *had* kept the Commandments and could upon the strength of them enter into Life? Let each and all judge for themselves and give what sentence they may, finding a verdict for his soberness and truth if they can, for his arrogance and falsehood if they must. Either way much doctrine hinges on the decision. We for our part join the ranks of those who hold in their soul and conscience that Jesus loved him for his righteousness, manliness, soberness, and unselfishness, and could love him for nothing else; would to God that He loved us all, and we loved Him upon the same sure and steadfast footing.

Still we must not undervalue the opposition of able and earnest partisans supporting the opposite conclusion—maintaining that the Moral Law is and must be to a Disciple of the Gospel a broken reed, piercing the hand of him who leans thereon. Let them only explain, before claiming the sanction of Christ, how he happened to present it as a Pilgrim's Staff to one seeking his aid and counsel Heavenward. That he deemed it such, appears from his words: if thou wouldest enter into Life, keep these Command-

ments. "Ay!" say the Preachers with whom is the Controversy, "keep them *if* thou canst, but thou "canst *not* and therefore must thou find other means "of being Righteous than doing Righteousness"; though the Apostle John says otherwise. But the "Ruler" also says otherwise, and very distinctly backs his doctrine by the example of his own practice. And we see not how to deny Christ's indorsement to his Confession of Faith, and his Righteousness of Life.

Let us however guard against exaggeration in the matter. By keeping the Moral Law we are not to suppose that he had never broken it, or that he himself meant to assert as much. How could Christ have loved him as a Man had he claimed to be more than Man? He must have been more than human had he never infringed it, at least if tried by the Christian test of sinful *thought* being sinful *deed*. According to his standard he had probably broken every statute of the Code, yet he nevertheless maintained, and must have maintained truly and sufficiently, that this Law had been as Chart, Compass, and Pole-Star for his Soul's pilgrimage from things temporal to things eternal. He had doubtless swerved again and again from his course, and perhaps had never even for an hour described a straight line; but what then? Nature is not fond of straight lines and perhaps has never yet drawn one, for her best and brightest are always broken by some refraction or deluded by some aberration; but do we therefore

hold Nature perverted and accursed? Nay! we love and honour our Earthly Mother, or how could we love and honour our Heavenly Father? Why then is Man to hold himself perverted and accursed because neither his Hand, nor Head, nor Heart can avoid swerving from the shortest road to the point aimed at? Does Man reproach his good Ship "homeward-bound" because buffeted hither and thither in "beating up" to her destined port? Not he—enough for him that wood and iron should make head against wind and weather. Then enough surely that Man himself should work what is in him to work, against the stormy sea of trial in which launched for awhile under the provident Eye of an Almighty Owner!

There can be no greater irreverence it would seem, to Him whose we are, than to suppose that He requires us to fulfil what He has not fitted us to perform. To say that the Creator *owes* nothing to His Creation is not true in the highest sense of the word. He owes us all things which are in accordance with those attributes of Justice and Mercy which it has pleased Him to reveal to our Spirit and Understanding; He owes us, in short, the measure of Good due to His own Grandeur. Religion and Morality sink into Chaos, if we are to believe that Justice, Mercy, and Truth are changeable and temporal virtues of Man, not changeless and Eternal Elements of God. If there could be turning and variableness in Moral Principles, we might as reason-

ably seek safety in worshiping the Persian Personification of Evil as the Christian Personification of Good. To teach that we are sent into life to be for a time the sport of weak efforts, vain hopes, and empty aspirations, merely to be ultimately turned into some hideous pit of endless Tophet, is a doctrine only safe from the charge of impious Blasphemy on the score of infatuation or imbecility. Neither is the tenet mended by the assumption that a few are to be plucked as brands from the burning by an agency of Partiality and Favouritism, dogmatically disguised under the names of *Grace* and *Election*.

If such were the scheme taught by the *Spirit* of the Bible, the “Spirit which is in Man” would have to choose which it would follow, things written with ink by them of old for the hardness of men’s hearts, or whatsoever things are just, pure, lovely, and of good report, as written by the Inspiration of the Almighty on the living tablets of an uncorrupted Conscience. But we believe that such grotesque hallucinations are at direct and irreconcilable variance with the Spirit of the Bible, if such Spirit be deemed incarnate in the Person of our Christian King and Priest and Prophet. He who teaches that “*as it is given, so shall it be required at our hands*”, Much where much, Little where little, “Knowing the Will of God and Doing it not, to be beaten with many stripes; Knowing it not and Doing it not, with few stripes”. How different this graduation and limitation of chastening affliction, from wild and furious

denunciations of endless and indiscriminate and *unavailing* torment, reserved for all but a favoured few. Unavailing, because unimproving, not a fiery furnace refining the metal and consuming the dross, but a vengeful and inextinguishable Hell-flame, ever burning an incombustible mass of worthless and hopeless wickedness, and that mass an amalgamation of Immortal Souls, more innumerable than the stars of the Hosts of Heaven or the grains of sand on the Sea-shore. O Religion! fearful things have been said and done in Nomine Domini, but a thing believed so ill-favoured as this—*never!*

These and other degrading superstitions derive no countenance from any Biblical authority but that of the *letter* which kills; righteous reverence for its teaching rests on no other conviction. Enough for the present to remark that the idea of *infinite* punishment can scarcely be supported even by the *letter* of either Testament. It is only since the exercice of the Human Understanding by abstract analysis, that the philosophical or real conception of *Infinity* has become human property. The language of Judaic and Christian Scripture is strictly and necessarily *popular*, little contemplating a scientific computation of endless time as based upon its energetic but indefinite expression of length of days. But now that the world is growing accurate and curious both in language and calculation, it behoves every one who loves and reverences the Bible to protest against Mathematical Precision being attached

to its poetic or familiar phraseology, at the risk of dimming its Religious Halo, with men disposed to try all things and hold fast to what is true. The terms to which we attach ideas of Eternity signify in Hebrew prolonged and uncertain extension, and are applied to the Earth, Earthly Mountains, Earthly Kingdoms, and even Earthly Kings. While earth with its mountains, kingdoms, and kings are on the other hand frequently pictured as transitory and ephemeral. The utter impossibility of the Gospel contemplating *perpetual* punishment in such expressions as we render into “everlasting”, is sufficiently proved by its context recognising various limits and gradations in the penalties threatened. Such doctrines of accountability as *many* stripes to the instructed defaulter and *few* to the ill-informed, at once deprive the literal unquenchable *gehenna* of its supposed Evangelic sanction. Infinity can of course admit no *degrees* either of duration or intensity. The true and just theory of sinful retribution must necessarily form a pendant to that of its righteous economy—if the “Kingdom of Heaven” is neither lo here! nor lo there! we may be sure that the same may be said of the *Kingdom of Hell*—“behold it is “*Within*”. The real Hell that avenges disobedience to the Divine Laws, lies in the pain, privation, pollution, degradation, and remorse inevitably and naturally consequent upon every moral or physical violation of God’s Commandments. While we continue in Sin we carry about with us the “Worm

“that never dies”, and the “fire that is never quenched”, the Burning of the one and the Gnawing of the other, proportioned we may believe to the conscious, *i. e.* the *real* guilt of the offender.

That the result of resources wasted and perverted in this life, will be keenly felt in succeeding stages of our Existence is a conclusion borne out by Reason, Analogy, and Authority. But it seems important not to underrate the immediate and inevitable penalty awaiting in this world, upon every transgression of established Law, whether Material, Intellectual, or Spiritual. We are, perhaps, too apt to leave out of the retributive reckoning in this life, the terrible element of *Privation*, the loss of that rank which the Human Soul *may* acquire before it goes hence. If a Man can take with him to his next sphere, only the moral, intellectual, and spiritual faculties which are not resolved with his body into dust, how piercing must be the anguish of the false, the cruel, the coveteous, the sensual, and the wilfully ignorant, in the ultimate conviction of having squandered, buried, or abused the means whose Faithful Stewardship would have earned Promotion in a Nobler Service! When we are taught that we bring nothing into this world and can take nothing out, let us never forget to except the Record of our Thoughts, Words, and Deeds; *that* we do and must take away, for the sum total is indelibly graven upon the Spirit that returns whence it came. What we stand practically most in need of is the *sober*

*conviction of a just and inevitable Reckoning for Good or Evil*, not exaggerated and inconsistent theories which outrun alike both our hopes and fears. Dogmatic Authority has invented and illustrated an external Heaven and Hell, neither of which exercises much influence on the minds of the generality of Mankind. The Heaven hopeless, dull, cheerless and unreal, enlists neither the Judgment nor the Imagination; while the Hell is so portentously hateful and revolting that the very extremity of horror defeats its purpose, and people take refuge in righteous disbelief. The few that dwell seriously upon the thought of falling into such an abyss, are happily relieved from intolerable pressure by losing their senses or their life. The excuse sometimes alleged in behalf of horrors that every one at heart ignores, is the propriety of benevolently alarming those with whom Fear is the strongest motive; but neither Faith nor Salvation can be made consistent with Untruth. The moment we tamper with God's Truth to substitute what we call worldly "Expediency", we are working inevitable harm to ourselves, without any possibility of doing good to others.

Our Ecclesiastic threats of Hell frighten no one into Righteousness, for each Sect surrounds itself with a fire-proof pale of theoretic Orthodoxy, and every individual Man protects himself and those most dear to him by an exceptional exercise of his Spirit and Understanding. The only real use or rather abuse of these Sulphurous Missiles, is their

employment offensive and defensive by hostile Polemics, who hurl them with such mutual wrath and good-will that the Earth would long since have been blasted, had the thunder been more than human. As it is, the mischief has been deadly enough, but the curses are most fatal in their recoil on those that fling them. It were time we had done with Curses, no good ever came, or can come from mutual maledictions. The pretext of cursing *God's enemies* not our own, would justify the priests of Juggernaut no less than those of Judaism; all profane cursers and swearers take the name of their God in vain, to envenom their own fury. But the Disciples of Christ curse not at all, and swear not at all, neither judge nor condemn the soul of their Brother, but believe all things believable and hope all things desirable for his and their own acceptance with their Father which is in Heaven. The theory of Christians is to disarm Cursings with Blessings, to bear and forbear, to overcome Evil with Good. Christianity ignores the "Science, falsely so called", that would instruct Ignorance whom it should hate, revile, and persecute in the name and service of Him "whose Mercy is over all His works and whose Mercy endureth for ever". Christianity bids Men worship God not with the slavish "Prostration" but with the manly Exercise of their Understanding; it urges them having eyes to see and ears to hear, to use them for hearing and seeing withal. Let us but employ the noblest boon of Heaven, and this

ghastly phantasm of an all-swallowing insatiable unquenchable Victorious Kingdom of the Devil will vanish as the troubrous dream of a dyspeptic nightmare.

“Prostrate the Understanding” to discern Truth, and we put out our eyes to discern daylight. “Prostrate the Understanding” is the device not of Religion but of Superstition; it is the *Shibboleth* of every idolatry under the Sun—“say now Shibboleth, “but he could not pronounce it right, so they took “him and slew him at the passage of Jordan”. This is not the Wisdom of the Children of Light, but the craft of those who rather prefer darkness; the wisdom of fanatics, wise only in their generation, hiding their heads from the Truth under a seven-fold shield of stupidity or ignorance. The Christian Apostle is stopped on the threshold of every Temple, Pagoda, and Mosque, by the words written “*Prostrate thy Understanding*”, it is the best shaft in the quiver of Anti-Christ. The Imaum of Mecca can thus silence even a Paul of Tarsus, for “Behold as a Sign, Ma-“homet put the Moon in his pocket”.

Let us Christians at least agree to serve our God with all our *Mind* and strength, and as we become Men we shall put away childish things and childish thoughts. Most childish in all but its malevolence and serious mischief, is the denunciation of one indiscriminating sulphurous Tophet, destined to devour without destroying the Human Race, to all eternity. Till we put away Such unseemly travesty of the “Love that chasteneth”, we shall realise no conviction of

the sure, and sad, and measured Wages that wait upon Sin. Every man feels, weak wavering and worthless as he may hold himself, that he is not bad enough for such an atmosphere as *that!* He may have lied, pilfered, oppressed, and demeaned himself below brutality for lowest lust or filthy lucre, still he knows there is something in him worth more than inexorable Vengeance, for mere Vengeance's sake. He sees moreover a violation of all Justice in a Theory which makes no distinction between endless degrees and varieties of human weakness and wickedness; he rejects it, therefore, as an imagination of human devising, and perhaps adopts no other in its stead. But better none than that; for if we attribute Tyranny and Injustice to the Supreme Sovereign, who are We that we should set up for "things lovely and of good report"?

The Revelation of Reason and the Revelation of Authority will at once put down these grim visions of diabolic Supremacy, if we will but listen to the Voice within and without proclaiming, *Judgment according to Justice.* The Voice within protests against nothing so soon and so vehemently as practical *Injustice.* We may contrive for awhile to silence it into a perilous accommodation with the injustice we ourselves commit, but who does not hear it storm against the injustice we *suffer?* Try it, too, in the bosom of a Young Child, the Type of Christian Temperament, on whose heart the world has not yet set its mark, and see what a commotion that

hostile element excites in the boiling hubbub of its indignation. As for the Voice without, the recorded Protest of our Scriptural Laws, Psalms, Prophets, and Gospels, in behalf of a just retribution according to our deeds, we are only embarrassed by the richness of the recollection. For one and all alike finally proclaim that **A FALSE BALANCE IS AN ABOMINATION TO THE LORD.**

“Little Children”, writes the Apostle John, “*let no Man deceive you, he that doeth Righteousness is Righteous even as Christ is Righteous*”. Men, Brethren, “*be not deceived*”, insists the Apostle Paul, “*God is not mocked*, for whatsoever a Man soweth, “that also shall he reap”. Why such emphatic warning from both these Chief Apostles against the danger of *deception* in this matter? may we not well suppose it a warning against what the eldest of all the Apostles has noted as “*things hard to be understood in the letters of our beloved Brother Paul, things which they that are unlearned and unstable may wrest to their own mischief as also the other Scriptures*”? For Peter too had at length learned from the Holy Ghost the Divine Revelation that **IN EVERY NATION UNDER HEAVEN, HE THAT REVERES GOD AND WORKS RIGHTEOUSNESS IS ACCEPTED WITH HIM.** “The Father”, he elsewhere tells us, “Who without respect of Persons “judgeth according to every Man’s Work”. If then there be danger from “hard things” of Paul, let us take shelter under the device of his own broad shield, “neither Paul nor Apollos, but JESUS the Christ”.

If HE gave the Law of Works as a pilgrim's staff for the "Ruler" on his journey to the Valley of *Jehoshaphat*, no Christian can deem it a broken reed piercing the hand that holds it.

It would seem that Men find some misanthropic attraction in a "Reign of Terror" and Thor's Hammer, or they would not so long linger under the brazen sky of a Judaic Jehovah, when they might if they would look up as Christians with Joy, and Hope, and Love in believing, to a Father in Heaven whose Mercy tempers His Justice. But even in the Old Covenant given for the hardness of Men's hearts, they that testify of Christ soon leave the "fury" of a local, partial, and changeable God, to rise towards the Evangelic Height of One whose Nature is Love, without variableness or shadow of turning. What eloquence more noble than that of the lofty Bards and Seers of Judah, sounding the praises of a God whom the Heaven of Heavens cannot contain, who yet has shown us what is Good, requiring only that we should for our own sake, and with our own sufficiency, win and work our own salvation, doing Justice, loving Mercy, and walking humbly in His Sight; *doing* good, and *being* good, till in our degree and after our Kind, perfect (or *thorough*), even as Himself. To overthrow the doctrine of "Judgment according to Justice", by imposing upon Man as a condition of Justification, that his merit in his state militant here on Earth, must rival that of an Angel or Archangel, is mere mockery, forming a fit prelude

to the main purpose of casting him dogmatically once and for ever into a burning fiery furnace of rebellious and irreclaimable dæmons. These systematic extremes occur only in that dark chapter of History, superscribed *Sacerdotal Priesthood*, an Institution that can only thrive by the substitution of a false and complex Science for the simple, eternal, and Catholic Principles, “written not with ink, but “with the living Spirit of God, on the tablets of “the Heart”. Priesthood in all ages and nations, from the Equator to the Poles, has represented Humanity as ruined without the aid of Sacerdotal Machinery. It has always imposed terms rendering it hopeless to think of *appeasing* by our own efforts the fury of an avenging Deity, leaving no alternative for an ignorant, and panic-stricken People, but unconditional “prostration of the understanding”, before some contradictory and frightful “System”, sheltering itself under the taboo of “mystery”. Priesthood has been compelled in self-defence, to efface rather than deepen the first lines of simple and saving Wisdom traced upon the Soul and Conscience, it has but too often erased the gracious Scripture of God’s own Hand, to make room for its own *palimpsest* of a different tenour.

The brightest omen of the present day seems to be the mental move which is beginning to vindicate in a Religious Spirit the all-sufficient Principles of God’s Covenant, written from the Beginning in the Bible of the Moral Universe; Principles which Christ

was sent into the world to re-proclaim, denouncing as a divine Herald the usurpation of a “Rabbinism”, against which his Life and Death and Doctrine have now protested for two thousand years. The time seems long, for systematic Rabbinism yet aspires to exercise lordship over our Free and Heavenly Heritage, but we are no judges of times and seasons, and are responsible for nothing beyond our sphere. Let us individually fight the good fight against the intrusion of formalism and false science upon God’s Inner Kingdom of the Soul, and leave the issue to Him that regardeth. We know why Moses and they of old imposed galling yokes and heavy burthens; and, perhaps, our hearts are not regenerate enough to justify much surprise at the still lingering contest between “beggarly elements” of scholastic Judaism and the eternal Principles of Christian Catholicity. We are not fit for Freedom till we can achieve it. While we are content to seek Salvation by priestly proxy rather than win it and work it out with our own sufficiency, it is right that we should groan under the debasing Bondage of Superstition. But in the “Beginning” it was not so, the Divine Yoke is easy and its burthen light, no harsher yoke than to worship our God and Father, in Faith and Love, casting out Fear, and no heavier burthen than to do unto our Brother as we would that our Brother should do unto us.

The perversion of True Religion is the substitution of some pretended equivalent for that Moral

Rectitude which is God's own Code of Goodness written upon the Heart. The diffuse history of Idolatry is simply the exposition of the various imaginations and inventions by which such perversion has been effected. Every notion of securing favour with the Deity otherwise than by Being Good and Doing Good, is rank Idolatry, as to the fact, however modified as to the intention. All theories of Righteousness *imputed* to the unrighteous by a Judge soothed and propitiated with Sacrificial Offering, whether of the vital blood of beasts, or the "Supererogation" merit of Saints, spring from a lurking desire to evade the inevitable Law of Man's Free-agency and accountable Stewardship. This weakness, often the failing of the most gentle and amiable natures, might be easily strengthened by the benign influence of that Grace and Truth which teaches us to address our God as our *Father* in Heaven. Teaching us that we must for our own honour and happiness reconcile our changeable and improveable Will to His, not His unchangeable Will that can will only Goodness and Wisdom, to our fantastic feebleness. But hitherto in the World's probationary career, "the Kingdom of Heaven has "suffered violence, and the violent take it by force", that is, Religion has been only attainable by wresting it with mental effort from the grasp of usurping "Fathership on Earth" and the disguise of superstitious and systematic mysteries. We have hitherto needed all the authority of God's Prophets Without,

and all the testimony of His Still Voice Within, to rescue the Christian and Catholic doctrine of Judgment according to Equity, from being utterly overwhelmed for a season with theoretic expedients of Divine Partiality and Placability, as substitutes for doing our own work by the development of Self-Culture. To induce compliance with this strange hallucination, men's minds have been warped by ignoble Fear, brought to bear even from the cradle upon the plastic mind of Infancy. *Duty* has been religiously represented as involving absolute impossibilities, the very thought of doing it as a means of acceptance with our Maker has been denounced as damnable; while to substantiate and consolidate the Scheme, the Deity has been clothed with characteristics which we shrink from qualifying even hypothetically. The lovely and gracious face of our Nursing Mother, *Admirable Nature!* has been folded in a shroud of gloom and horror, we have been taught to mourn and mope upon this glorious globe as revolving over the sulphurous fume and lurid gleam of an unquenchable Hell, yawning for all but a chosen few, whose selfish song of safety, if ever raised, would be drowned in an overwhelming infernal chorus of brotherly wailing and gnashing of teeth. The glory of the Hosts of Heaven, the diviner glory of Man's Genius, his Wife's Love, his Child's Laughter, and his Friend's Affection, these, with the untold varieties of Earth's Wondrous Beauty, Summer and Winter, Seed-time and Harvest,

the tawny Beast of the Field, the verdant Tree of the Forest, the Song and Plumage of the Bird, the array and perfume of the Flower, all, all would have been alike darkened, silenced, and blighted, had Dogmatic Thunder availed to blast them!

Thanks be to God, such Growling Un-Jovial thunder avails but little to deface or blacken Creation in the eyes of Faith casting out Fear, finding present Good in every thing save Man's Sinful Sorrow, and *future* Good in *that* above all, as the School-Master bringing us to Christian Wisdom by the Self-Knowledge Self-Control and Self-Denial (which is Self-Assertion) that can alone make us wise unto Salvation. Faith in the changeless Justice and ever-enduring Mercy of the Almighty, confutes Man's Curse by basking in God's Blessing, the blessing of Joy in Pleasure, and of Hope in Pain, thankful no less for the dark heaviness that may endure for a night, than for the buoyant spirit of the morning's dawn. To every thing, says the wise Man, there is a season, and a time to every purpose under Heaven, better in its season is Sorrow than Laughter, and the house of mourning than the house of feasting. Faith turns a deaf ear to the dolorous plea of helpless Humanity groaning under the iron rod of an Egyptian task-master, saying "make brick", when behold, there is no straw. Faith knows that her Lord is neither austere nor unjust; but that Hard Work is the condition of High Wages, Danger the law of Honour, and Battle the price of Victory; beholding in all

these a Blessing, not a Curse, educational training not avenging punishment, paternal discipline not despotic tyranny. Faith accepts Work as its only means of Grace, and only Hope of Glory, "My Father "worketh hitherto", says Christ, "and I work"—who then are we, to wish or hope for Work "imputed" before it is done, or Wages paid before they are won?

Well did the Ruler frame his question to the Teacher come from God, "Master, what shall I do "to inherit Eternal Life?" He had already done much, or he had not earned the love of that Divine Spirit that lightly esteemed the lip homage of Lord! Lord! But he looked to *doing* more, "all these "commandments have I kept from my youth, *what "lack I yet?*" Well had he forestalled in practice the Evangelic Theory, and therefore when Jesus beheld him, it was to love him.

But it may be said, the rich Ruler after all turned back and went away grieved. Even so; he was not "thorough", he yet lacked *one thing*, namely, to sell all that he had, give to the poor, take up his Cross and follow Him, who had not where to lay his head! The man lacked this, *yet Jesus loved him!* and we thank God that he did, for else might he, perhaps, love but few of us. If this practical preference of "Faith working by Love" be the sole condition of entering into the Kingdom of God, then is that Kingdom as yet but thinly peopled. But it was stated as no such condition by Christ to his client, "If thou wilt enter into Life", saith he, "*keep*

“*the commandments*”. He *had* kept them, at least after a fashion—for how could he lie if Jesus beheld him and loved him? No! no! there was no lie that could elicit Love from One that knew the Heart of Man; the answer was that of a Good Conscience before God, an answer by which, says the Apostle Peter, a Man is justified to his Maker. It was *hard* for the rich man to renounce all, and run lightly into the Kingdom of Heaven with his worldly wealth on his back; it still remains as hard as ever, but there is a course less straight, less rapid, less noble, and *less hard*, for them that are less than “thorough”; travelling Homeward with speed adapted to their strength or weakness, as known alone to a FATHER, welcoming even the latest arrival of his repentant Prodigal.

Let us for the present hasten our conclusion. The narrative of the text, if we have read it right, affords the following Christian *data*. *First*.—The Moral Law is the way of Salvation, for Christ says, “if thou wilt Live, keep its Commandments”. *Secondly*.—Its fulfilment is feasible, for Christ trifles with no Man, much less on such a topic with a Man he loves. *Thirdly*.—We may all attain even here, not only a relative height of Goodness, but even a relative *climax* of Excellence, though few there be that reach it, for had the Ruler raised his Cross and followed, he would have topped the stature of a “Perfect Man” as judged of Jesus.

But the case in point we shall ‘be told’ is *exceptional!* the Ruler had no other initiation into deeper

mysteries of Theology! be it so for awhile! let us, with a provisional protest that Truth is *always* true, register our conclusions even as "exceptional". As exceptional, they are sweeping enough to relieve systematic Christianity of its heaviest incumbrance. They annul the fratricidal theory that, as a rule, would consign Mankind to endless Vengeance for lack of critical knowledge of a Saving Scheme, or personal adherence to an Unknown Redeemer. Jew and Gentile may alike stand in safety on the ground that gave firm footing to the "Ruler"; they also know the Commandments, "for God has shown to "Man what is good". This deduction seems indeed to help those most who most oppose it, for if we are to believe, that *historical* acquaintance with the Christian Dispensation is the only door of escape from flaming Vengeance, nothing can absolve us from the paramount duty of compassing sea and land to make a proselyte. Thou holdest forsooth that except every one do keep *thy* Faith whole and undefiled, without doubt he shall perish everlastinglly! then, away on thy mission, thou faithless Herald of Life and Death, thou lingering Traitor to God and Man! the Keys of Heaven and Hell are thine, every moment costs an immortal soul, and thou standst haggling for coin and comfort! away—for the avenger of blood is behind thee; away, without scrip or staff, lest thy bargain-driving brow be branded with a mark more accursed than Cain's!

But our “liberal” theory is confronted with the gloomy malediction of the Eighteenth Article of Anglican Religion,—“*They are to be had accursed who presume to say that a man shall be saved by the law or sect he professeth, so that he be diligent to frame his life according to that Law and the light of Nature*”. Ay! we hear the dogmatic thunder rolling over our humble heads, but it rolls harmless, for we stand in the shadow of the great Apostle taught of the Holy Ghost, that “*In every Nation under Heaven, he that feareth God and worketh Righteousness is accepted with Him*”. Let them rather tremble at thunder who cry Amen! to the Curse, yet eat, drink, buy, sell, ride, and drive, with other thought than speeding to snatch their Brother’s Soul as a brand from the burning. Let them that “sleep o’ nights” forswear comfort and soft sitting, let them eschew the Lust of the Eye and the Pride of Life, banish Science and Art, silence laughter and song, or the Amen to that Curse will stick in their throats. Even the manly pursuits of life are hateful and devilish if they divert but one effort that might serve to save a soul alive; what then are its pomps and vanities,—luxurious palaces, varnished vehicles, heraldic honours, and liveried lacqueys? If Truth can be in these contrivances and *also* in that Curse, we may still ask “What *is* Truth?” For hark! to Thunder, other than Convocation’s, pealing “*Thou shalt not kill*”—even the Body, then how much less the Soul!

Let us wash our hands of Homicide, holding that all "*shall be judged out of those things which are written in the Books, according to their works*". Thus saith the Bible, even though it say otherwise. Let us judge the Bible by Truth, not Truth by the Bible. Where do find the test? neither lo here! nor lo there! for behold God's Kingdom is *within*. Shall we lie, or steal, or kill, if the Bible's Letter sanction it, with a "thus saith the Lord"? God forbid! if we hear such a voice from the clouds, we conjure the Spirit with a "get thee behind us Satan", our Soul is sick and needs a febrifuge. Woe to them that put Evil for Good and Darkness for Light, saith the Lord!

Yet is the Bible's *letter* no mean exponent of its spirit; let them who trust to knowledge of Mysteries and assent to Marvels, try the strength of their staff by Christ's own test in his parable of the Great Audit, "*Many shall say, Lord, Lord, have we not prophesied, cast out devils, and done wondrous works in thy name?—then will I profess, I never knew you, workers of iniquity!—but come ye blessed of my Father, for I was hungry and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me, sick and ye visited me, for as ye did it to the least of these my brethren ye did it unto me*".

What! no stress upon mysteries, speculations, prophecies, supplications, and sabbaths?—No! for thus runs the record of "the Way, the Truth, and "the Life", *He* hath said, and who shall gainsay?

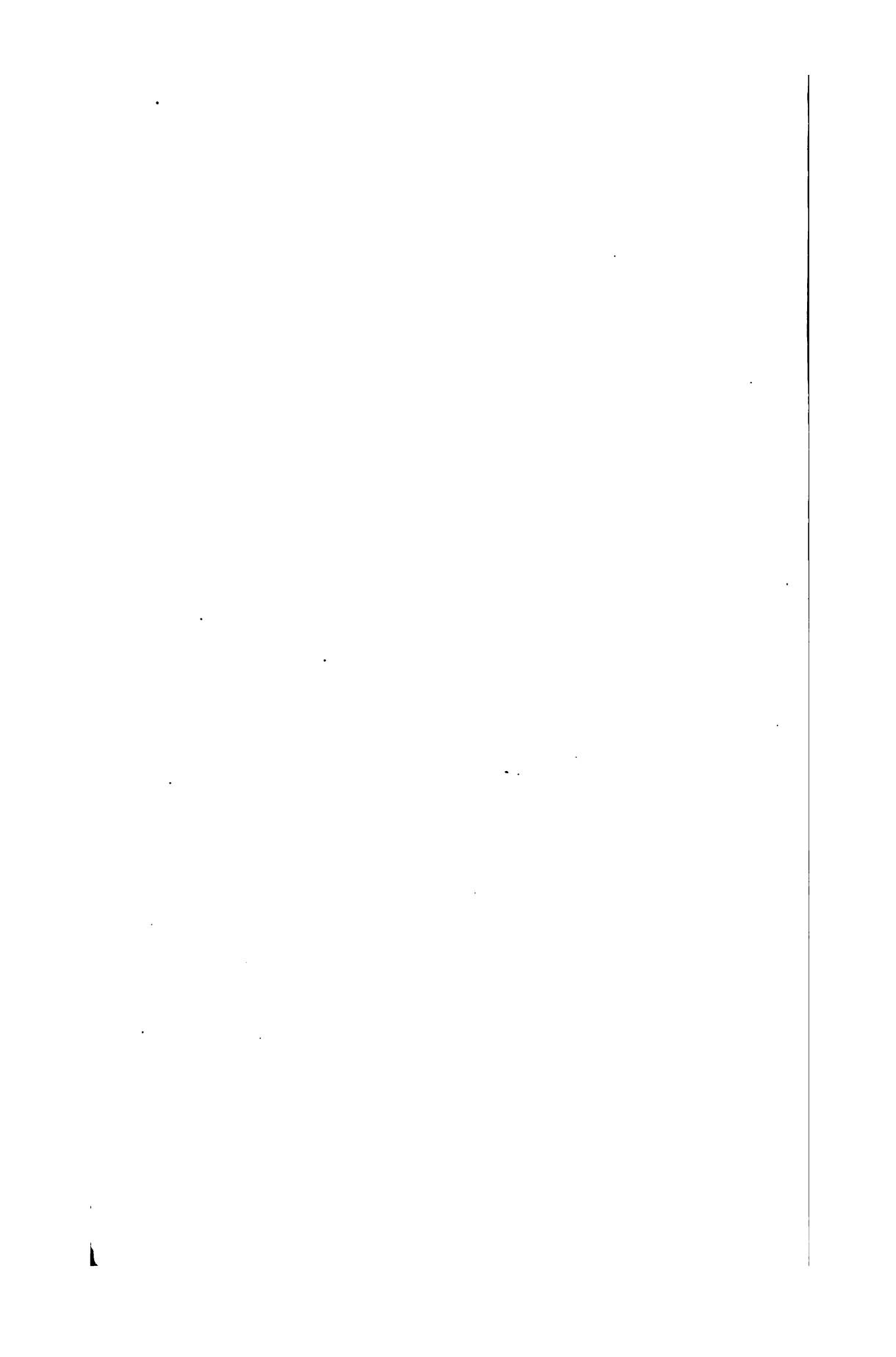
But ‘Paul in his letters—’?—hath things hard to be “understood”, yet well worthy the Understanding; let us take them in their turn, remembering meanwhile that Paul too is most plain in things most needful: “tongues, mysteries, prophecies”, saith he, “with Faith to move mountains”, may be nothing worth,—yet “one thing availeth in Christ, the *Faith* “*that worketh through Love*”.

Christ loved the young “Ruler”, let him also have like reason for loving us. Might He have loved him *more?* then let Him love us more, *but on the same condition*—till then we cast no stone at him who “went away grieved”.





**KINGDOM WITHIN.**



## KINGDOM WITHIN.

*Μή Θαυμάστε τὸ ξέω.*

"Have ye received the Holy Ghost?  
We have not so much as heard whether there be any Holy Ghost."

Was any man ever made a better Christian by reading a work on "Outward Evidences" of Christianity?

Did any man ever close such a book, even with "Butler" or "Paley" on the title-page, feeling his Heart a whit the warmer, or his Soul a hair's breadth nearer Heaven, from his weary task of weighing in critical scales the logical arguments alleged, or of investigating with impartial research the traditional documents referred to?

If any Reader can reply deliberately and earnestly in the affirmative, we may at once apologize for having hastily assumed a too sweeping Negative; but we are still entitled, it would seem, to a full persuasion that such cases are only exceptional, and therefore hardly worthy of note, where the

question involves vital Faith in a Religion calling itself “Catholic” or *Universal*, as addressed, without distinction of Persons, to all ranks and conditions of Humanity.

Without distinction of Persons! a hard saying this for our human love of precedence,—but let it pass, for if, as Sticklers for gradation in the Hierarchy of the Gospel, we were to look more closely into its unworldly “Letters-Patent”, we might find them perchance addressed *rather* to the Unlettered than the Learned, as indeed generally to the Sad rather than to the Glad, to the Lowly rather than to the Haughty!

Yet be it so—let some maintain that the road to our Evangelic “Kingdom” leads rather through tortuous mazes of Academic Learning, than by plainer and straighter paths of that Simple Wisdom promised under Gospel guarantee to all seeking it through Inspiration of the Paraclete.—We have neither the right nor the wish to speak disrespectfully of any honest conviction, and Truth, like Fire, is oftenest struck out by Collision; but the sole clue to the purpose of every line in these pages, is the doctrine that the Religion of Christ appeals not to Man’s “Head” but to his *Heart*; and this position we propose to strengthen by what ever of example and illustration we may command. Insisting by anticipation, as on an Axiom, that no Religion can for a moment vindicate to itself the title of “Catholic” while basing its claims to Universality on a condition

so supremely exceptional as is that of critical capacity or acumen, when required from uncultured capabilities of the Human Race. We shall confidently refer *passim* in support of such position, to the Sacred Documents themselves, habitually representing as exclusive individual sign and seal of Christian Discipleship, that *Spiritual* Baptism of Regeneration, often otherwise appealed to under such expressions as "Descent of the Holy Spirit", "Coming of the Comforter" and the like. "Have ye" enquires the Apostle of his Ephesians, "have ye received the Holy Ghost?"—"We have not" reply they, "so much as heard whether there *be* any Holy Ghost!"

With what freshness and virile frankness strikes upon conventional hearing, such open avowal of ignorance, compared with the indirect and incongruous ignoring of the same Spirit by later Disciples, not one of whom, as of the Anglican Church, ever joins in her Congregational Services, without solemnly asserting his belief in the "*Fellowship* of the Holy "Ghost"! What then do we really apprehend this quickening Fellowship with Divine Wisdom to consist in, if in the matter of our Salvation, we throw from us such a Pilgrim's staff of strengthening Comfort to lean by choice on bending reeds of human planting and watering, blown about and shaken as they needs must be, by every wind of doctrine, doting about questions and strifes of words. Plunging by choice into tangles of Scholastic Learning, dogmatic meshes of a "Science", falsely so called,—clueless

labyrinths of conjecture and speculation, surmise and contradiction, in reference to Persons, Places, Circumstances, Conditions, Sayings and Doings, removed from us thousand of miles as to space, and thousands of years as to time!—All these circumstantial accidents and incidents moreover being mooted in Manuscripts writhen in obsolete tongues, Records hermetically Sealed to the many, and only partially and fallibly accessible to the few. Yet under terms of struggle and conflict such as these, we find able learned and distinguished men who while believing the issue of the fight to be life or death eternal, will brand with the reproach of “enthusiasm” or fanaticism any that practically confide in the Communion or Fellowship they also theoretically profess, while turning from its proffered living “Comfort” to their stronger confirmation of Dictionaries and Grammars, throwing Christ’s Light on cloudy topics of Philology, Ethnology, Psychology and dusty Antiquarianism!

We might look long and far without finding a stronger reasoner from given premises than Paley, and his style in the very perfection of corresponding clearness,—but again we ask, whose Christianity was ever made more Christian by reading his “Evidences”? His book has in fact, with all its adventitious endorsements of Academic stamp and standard, outlived its factitious reputation. University Undergraduates feel with the right and rough instinct of the Natural Man, that such pleading neither springs from the

heart nor can reach it. It is to them “head-work” and nothing else, the special pleading of an able and experienced Advocate, against which, as far as they are in earnest at all, they hold themselves on guard. It is in the very nature of such advocacy that it rouses jealous vigilance and challenges opposition in all minds quickened by active intelligence and sense of self-respect. The writer of these lines looks back through a long vista of years to the indignant esoteric protests and disclaimers of “Junior “Sophs” entered against forced Conclusions of stereotype Authorities. “Twelve Men!” quoth he, “where are they? ubi gentium”? let us have them in the witness-box and try cross-examination. Such was College-talk then, and we may well believe that College-talk now, is none the less down-right in its self-assertion. But can we as ‘reverend Seniors’ meet and refute such ebullition of fervid Youth? May not “Freshmen” in their generation be really wiser in such portentous Controversy than the wisdom of this world, when represented by the grave and potent individualities that collectively Constitute the Boards and Syndicates of “Alma “Mater”? Every professional Jurist, every practical Lawyer trained in the weighing, winnowing and sifting of evidence, would conform the rapid and impulsive Verdict of unsophisticated Boyhood, to wit that Paley had brought no “Men” into his Witness-Box, but only “Manuscripts” of impeachable Authenticity and Genuineness,—writings written in ancient non-extant

languages, open to all the winds of disputation and doubt, as to their Who, and How, their When, What and Why and Whence! Could it in the course of imaginable possibilities be supposed that an all-wise, all-good, all-mighty Power would choose such sole medium as *this* for the Revelation of His Will and Way to countless myriads of unlettered Men, whose eternal salvation or rescue from endless wretchedness, were to depend upon their reading such Records aright, criticising, discriminating, collating, interpreting *infallibly* through a maze of antique M. S. S. indiscriminately historic, didactic, prosaic and poetic, couched in oriental idioms and imagery to be rendered at discretion, or conjecture, into the Vernacular of modern, western and matter of fact speech!

There are certainly many strange things in the History of Religion, but assuredly few stranger than that so many of us should be found floundering by preference in the desponding bothomless Slough of outer circumstantial Testimony, rather than thankfully and faithfully to stand fast on the “terra firma” of Divine Promise,—“whoso *willeth* (*Θελει*) to do the “Will of God, shall know of the Doctrine, whether it “be of Him”. Some key to the psychological riddle may possibly be found in the difference of temperament which so strongly marks the Western as compared with Eastern Idiosyncrasy.

The Oriental higher type of Manhood is eminently imaginative and esoteric in its turn of mind, *i. e.* given

to inward contemplation, spiritual poetic pondering and “Subjective” tone of thought; while on the other hand our own Occidental tendencies are strongly in the opposite direction of outward and circumstantial, or exoteric “Objectiveness”, apt to demand, even on transcendental ground, a weight of palpable and tangible testimony that the refined and pensive Idealism of the East would be as little prone to require as the genius of its language would be adapted to express. The tone of the one type might be figured by ecstatic absorption in rapt gaze on the *Picture*, that of the other by collateral calculations as to the material and value of the *Frame*.

There is no doubt a leaven of vulgar positivism in this latter tendency, which looks crude and coarse by the side of the meditative aspirational and deep-musing East, the genial Cradle of all the higher forms of Religion that have testified to human Conviction of Man’s abiding Citizenship (“Conversation” or *Πολιτευμα* of St Paul) not being here, but else where and hereafter. Yet if Western Realism shews a coarser grain than Oriental Idealism, it gains no doubt in regions of material positivism what it loses in realms of empyrean Poetry. The progress of human development and intellectual culture may in *other* directions be more promoted by Occidental tendencies than by Oriental, but it remains as a natural and well-known consequence, that as regards transcendental “Kingdoms of Heaven”, we follow *their* lead as deferentially as they follow ours in things

pertaining to Kingdoms of this world. It is, we apprehend, to a special predominance of such prosaic Western Objectivity, that must be referred the otherwise inexplicable phenomenon of highly trained intellectual Champions of our own Branch of the Church-Catholic, apparently ignoring that special inward influence of the Holy Spirit in which they profess theoretic belief, in favour of an outward hypothetic Cross-Examination of witnesses that no Earthly tribunal can "Subpoena", and forensic devices of Special-Pleading that savour more of Earthly Sophistry than of the guileless Simplicity that best becomes "Wisdom unto Salvation". It is this prevalence of the "objective" or outer practical temper of the European mind as compared with the pensive, pondering meditation of the Asiatic, that corresponds so closely to the fact of our Christianity emanating from the East in sympathetic response to the yearnings and aspirations of "broken and contrite hearts", while it has only gained permanent and definite establishment among ourselves at the price of its Spiritual Transcendentalism being translated into Stereotype Prose.

Thus the rapt impulsive throbings of an entranced Heart pouring itself out in notes of inspired enthusiasm, yearning piety, plaintive penitence or ascetic Self-Sacrifice, have by our Western bias towards the positive, been deliberately officially and systematically transferred from the emotional *Aether* of the Soul to the logical premises of the Brain;

while vague vehement feelings and thrilling immature thoughts that shrink from utterance and defy definition, have been summoned on Authority to shape themselves into rectilineal Schemes and dogmatic Systems, utterly alien to their nature and fatal to their Vitality—for “Where the Spirit of the Lord is, “there is *Liberty*”! It looks as if in our temperate latitudes the “Head” were apt to oust the “Heart” from its own peculiar heritage which is, and from the nature of things must be, the province of Religion, or of that Faith and Hope by which “we “come to GOD, believing that He is, and that He “is a Rewarder of them that seek Him”.

Such Faith and Hope can never be born of the Brain, but of that mysterious focus of glowing emotion, sentiment and aspiration, which we popularly call the “Heart”—the real Seat of that divine Trinity in Unity, “Faith, Hope and Love”, which so exclusively Comprehends our Spiritual Worship of a Heavenly Father, through an Incarnate Son and Comforting Holy Ghost. It is remaintain, *only* by such Spirit of Faith Hope and Love that Man in this world can become cognizant of his God, and his temper is wholly of the “Heart” as distinguished from the “Head”—hence the abiding truth of the Sacred dictum “the Fool hath said in his *Heart* there is “no God”! Many a man, no fool *cerebrally*, may have sought God in his *Head* and not found Him. “Knowledge”, in its nature partial and imperfect, is of the Brain, but “Wisdom” is of Salvation, *not*

partial, but in its degree perfect or “thorough” (*τελεῖος*), being Good as of God, and is of the Heart,—“with the Heart” says Paul to his Romans “Man believeth unto Righteousness” and in the same incomparable pages he tells them (no easy Gospel to Hebrew Converts) the only real *περιτομὴ* is that of the “Heart”, in the *Spirit* not in the *letter*, whose praise is not of men but of God. The Royal Bard of Israel whose Songs of Praise, Piety and Repentance have brought more consolation to Suffering and Sorrow than all “Schemes” of Theology that the Brain of Man ever devised, has no theme but the development of one and the same Principle, “the Law of his God is in his “Heart”. But our practical positive and intellectual Theologians of the West are by no means always content with Faith and Hope of so unsolid and vapourous character, they need Belief in “Circum-“stance” to give Consistency to their Faith in “Prin-“ciple”; they stickle strongly for “Knowledge” as at least coordinate with “Wisdom”—“Eritis sicut “Deus *Scientes* Bonum et Malum”—so they go in keenly and resolutely for learned labour in reference to the “who and what, when and where, how and “why”, with but little heed, it would seem, to that warning voice from Divinest Teacher—“Not lo here! “nor lo there! Behold My Kingdom is Within”!—

Sinai nothing, Garizim nothing, Jerusalem nothing. One thing only awaiting in the Service of a Spiritual God seeking Spiritual Worship, and that

One thing an inward Faith working, *not* through “Knowledge”, but through the Gentleness, Kindness, Patience and Unselfishness of Heart, expressed in the one Evangelic word *ἀγάπη*, or “Charity” (1. Cor. 13). Surely this working and loving “Faith” thus stamped as the true and only test of Christian Discipleship is strangely travestied when presented under the guise of *reasonable* belief in various literary and complex statements of external or historical events, involving an amount of critical learning and skilled powers of investigation, that not all, even among professional ‘Divinitatis Doctores’ and ‘Sanctae Theologiae Professores’ can bring to bear upon their recondite Science. All this erudite and exceptional machinery being set to work, let us remember, not in an Academic Cause of Classic or Scientific Eru-dition, but in the Universal Cause of that Religious or Spiritual Wisdom, which our Sacred Records vindicate as the Heritage no less of the Simple than the Learned, without reference to, or respect for, any special qualification beyond that of earnestness and simplicity of Heart. “Verily”, He saith unto us, “unless we enter into the Kingdom in such Child-like spirit, we cannot enter at all”.

But the Outward-Evidence-School strike into a different path; Paley’s twelve Witnesses are to be put into the Box, and subjected to the Screw of Cross-Examination, before a Jury whose own issues of Eternity are at stake in the Verdict they have to render. A Verdict, we repeat, demanding an amount

of Book-Knowledge, Cerebral Power, and Professional keenness that might transcend and set at defiance the full forensic resources of all the Courts of Westminster. No Judge or Counsel would gainsay this, on finding that Paley's Twelve Witnesses prove ultimately to be not "Men", but Ancient Manuscripts in non-extant languages, the Date and Authorship of which can only be approximately conjectured by Critical investigation, and the translation of which into current idioms, none but exceptional "Experts" can even hesitatingly undertake! Are we not justified then in calling intellectual conviction on such a complication of outward alleged Circumstances, a Travesty on the *Spiritual* Confidence and Comfort of the Paraclete, promised and divinely guaranteed to *every* earnest and simple Seeker, in the Inward and Supreme Cause of his own Soul's Salvation! Yet how many learned Commentators on the Letter of the Gospel, ostensibly and conscientiously followers of the Cross, are bent on serving that Sacred Symbol with all their *Mind* rather than with all their "Heart"! How many of them, who, if suddenly summoned from Babylonian Battle-of-Books to reply to the Apostolic question, "Have ye received the Holy Ghost"? would not in confused and well-nigh humorous honesty, answer with the Ephesians, "We have not so much "as heard whether there *be* any Holy Ghost"!

Yet all and each of us profess belief in our "Fellowship" with such Divine Counsellor and Comforter in the Sublime Controversy of our Soul's

Justification. If then we are really in possession of such divine privilege and prerogative, what profit or usufruct is to accrue from our "Means of Grace", when in hour of sorest need and trial we wrap this golden heavenly talent in a napkin, or bury it in the earth, that we may the rather take Counsel with devices of Classic Literature, Legal Acumen and multifarious resources of Philology and Ethnologie, bearing on persons, places and circumstances removed from common ken by secular lapse of Time, and a large fraction of our Planet's curvature!

But are we not advocating "Enthusiasm"? and is not Enthusiasm the weak and dangerous propensity of ignorance and self-inflation? This may be a question worth considering. Looking at the derivation of the word, it is not easy to see how the Spiritual emotions and aspirations of the Human Soul can be other than "Enthusiastic". The Greek ~~επον~~ is to "Sacrifice" in honour of Deity, and its derivative must therefore be pretty much tantamount to Religious Service. There would therefore be difficulty in decrying the impeachment of "Enthusiasm" as addressed to any earnest worshipper of an unseen impalpable Godhead. But one would naturally and fairly plead "not guilty" to the charge of "weak and "dangerous" enthusiasm. A very good and sufficient plea for acquittal could, we think, be established on the ground of "Authority", though we would not willingly limit the defence to any external appeal. "Enthusiasm" however is usually of a recalcitrant

temper in presence of Established Authority, and therefore the Countenance of Powers that Be, must needs seem strongly german to the question.

There can be at any rate no doubt of this Fellowship of the Paraclete being eminently *Biblical*; pervading in fact the whole tissue and texture of Holy Writ whether of the Old or New Covenant. It would be mere Supererogation to quote to such effect from pages which, from the first breathing of the *נַפְשׁוֹ* that made Man a Living Soul, to the last Summons of the “Spirit and Bride” that say “Come” to every thirster after Waters of Life,—are replete to saturation with this “Enthusiastic” Conviction of the working efficacy of the Holy Ghost on every kindred spirit of Man claiming its Communion. So thus far our Enthusiasm is at least of a Scriptural Sort, shared in preeminently by the Evangelic Prophets of the Old, and the Apostolic Heralds of the New Testament, while teaching in the Name of *הָנֶם* who caps His whole Enthusiastic and Ghostly Structure, by proclaiming that they who are not “Regenerate” or Born again by this Ghostly influence can by no means enter into the Kingdom of Abiding Citizenship (*τὸς πολιτευματί εἰς οὐρανούς*). Others baptize with material Water, Clear Crystal, typifying brightly, purely and with quickening freshness the clean Answer of a Good Conscience Godward. (Pet. 1. 3). But Christ baptises *alone* with the Spiritual Element, as the essential and Catholic thing signified. Let the Emblem be purifying Water, or let it

be purifying Fire, or if need be, in Waste and Wilderness, let it be purifying *Sand* of Sahara, it matters little to the riper appreciation of Christian Manhood,—the Influence *emblematised* is ever and changelessly the Same Spirit, breathing alike where it listeth, in Royal Palace or Pauper Cabin, in crowded Forum or pathless Prairie, as the free Wind of Heaven that whistles at Human meddling with its unknown Whence and Whither. So is it with every one born of that Spirit, without which, saith HE, can dwell in His Disciple *neither* the Grace of Christ, *nor* the Love of God, *nor* this Self-same Fellowship of the Holy Ghost.

Thus far then this “Enthusiasm” seems to vindicate itself not only as recognised and countenanced, but absolutely poured into our Hearts by the Inspiration of those Scriptures, to which our Churches appeal as the Alpha and Omega of their Religious Revelation. If there be weakness and danger in their teaching, let them look to it—Suum Cuique!

But not only do these transcendental Authorities lend the light of their Countenance to the “weak and dangerous” hallucinations that many practical persons would prudently shun; we can appeal to lower, yet still lofty, recognition and participation of such “perilous idealism”. Let us call our National LITURGY into Court, and enquire how far the doctrine of personal and individual Inspiration of the Paraclete (*τὸ πνεῦμα τῆς ἀληθείας*) be or be not endorsed by Parliamentary Act of the United Kingdom? The enquiry is clogged, as in the Parallel of Sacred

Scripture, by no hindrance save the pervading super-abundance of its testimony. Referring at a venture, no Anglican Worshipper needs reminding of the petition "to grant us true repentance and His Holy "Spirit", in the Form of "Absolution";—of the Church throughout the world acknowledging the "Holy Ghost "the Comforter", in the Te Deum laudamus;—of the interjectional "Make clean our Hearts Within us", and Congregational echo "Take not thy Holy Spirit "from us"; of the Prayer for the Queen's Majesty "So replenish her with the grace of Thy Holy Spirit "that she may alway incline to Thy Will and walk in Thy Way"—for the Royal Family, "endue them "with Thy Holy Spirit"; for Clergy and People "Send down upon our Bishops and Curates, and all "Congregations committed to their charge, the Healthful Spirit of Thy Grace"; none can forget the Apostolic Creed, in which we all assert our individual belief in the Holy Ghost, not as a dry metaphysical abstraction barren of results, but as a real vital quickening "Communion" of Christians, with the fervid invocation of which, as coordinate with the Grace of Christ and the Love of God, we wind up every Morning and Evening Service withal.

It would be easy to lay upon the "Litany", and especially the "Collects", a full share in a State-Ritual recognition of that "Enthusiasm" which finds but scant acceptance with learned Defenders of the Faith, bent rather on promoting it with their Heads than their Hearts. We venture, far from disrespect-

fully, to distinguish these Champions of the Cross as of *extrinsic* rather than *intrinsic* Discipleship, and on such shewing, less, as would seem, in harmony with the Ground-Tone of that Symphony which proclaims the “Kingdom of Heaven” not a realm in which incident or Circumstance (Lo here! or Lo there!) can avail; not, that is, within the outward jurisdiction of Brain-power or Book-Knowledge, for “Behold! it is Within”.

The Litany no doubt is chiefly devoted, in deprecatory Chant, to reminding us how awfully and fearfully we are exposed to daily perils besetting the practical paths and pursuits of life, and has perhaps no fault, in the grandeur of its style and the pathos of its devotion, but that of fathoming deeper and soaring higher into regions of human bewilderment, than now-a-days demanded by the easy requirements of modern Respectability in its satisfied sense of trivial security. Yet even the Litany, while busied with deliverance from all our besetting perils of life and death, does not fail to rise in its spirit-stirring series of rapt Invocations to the crowning climax “By the COMING of the Holy-Ghost!”

Turning to the Collects, we assuredly find no lack of Parliament-Sanctioned “Enthusiasm” in their rapid, glowing concentration of emotional fervour. It would be no hard task to multiply quotations; but let those who doubt the Seal of Crown, Lords and Commons as stamped on the “enthusiastic” doctrine of Personal Inspiration, read and mark in

the Collect for Christmas, the petition that We may all, as regenerate children, DAILY be renewed by thy Holy Spirit!—What again is to be said of the language of ‘Quinquagesima’?—“Send Thy Holy Ghost “and pour into our Hearts that most excellent gift “of Charity, without which whosoever liveth is counted dead before Thee.” Tedious to go on quoting where all can so easily satisfy themselves by turning the pages of our National “Common Prayer”, where they find collective Anglican Worshippers, perpetually, with but slight permutation of words, praying for “Holy Inspiration by which we may think those “things that be right”—beseeching that “we may “not be left comfortless”,—that “the Holy Ghost be “sent to comfort us”—that “we may by the Light of “that Same Spirit have a *right judgment* in all things”.

The Prayer for “All Conditions of Men”, perhaps the most thoroughly “Catholic” and sublimely beautiful in the whole Parliamentary-Book, is fraught with the same afflatus—praying “for the Good Estate “of the Catholic Church, that it may be so guided “and governed by Thy Good Spirit, that all may “be led into the way of Truth” *x. τ. λ.*

If the above citations do not prove participation of Lords and Commons in the tenet of individual, as of collective, guidance by the Holy-Ghost into the Way of Truth, it would not be from want of more, that we gave up the argument, but simply from the weariness incidental to both sides, in prolonging useless Controversy. But should it be ad-

mitted that the Spiritual and Temporal Authorities of our Body-Politic follow implicitly in this matter, the lead of the Founder and chief Heralds of our Faith, then it follows that this so-called "Enthusiasm" is not of a "Heterodox" but of an "Orthodox" sort, and by no means to be timidly disavowed on the score of singularity or personal presumption.

There still remains however a question, on which the whole practical result of the Controversy must depend. The question would be this,—*How far, in what direction, and on what topics, can this Sacred Help and Strength in conformity with Reason and Revelation, be fairly and reverently looked for?* The answer cannot be far to seek. No one could Fairly expect from a *Spiritual* source, any help of a *circumstantial* or material sort, *i. e.* of a sort-bearing upon outward relationship of time, place, person or circumstance. In other words the power of the "Paraclete" can only be invoked in aid of the "Heart", by no means in furtherance of problems pertaining to the *Head!* The same truth is only otherwise expressed, when we say that such divine auxiliaries are only to be hoped and prayed for in the Cause of Heavenly Wisdom, but by no means and in no measure, in the Cause of Earthly Learning.—Tribute to whom tribute! Render unto the Brain the things that are the Brain's, and unto the Heart the things that are the Heart's! Here, if ever, we stand on Holy Ground, with no distinction of persons simple or learned. In *Re* "Salvation",—

Souls are to be Saved, or Souls lost, but the Battle is neither of Brains nor of Books.—No Man's Brains, no Man's Books can save another Man's Soul! it takes *more*, says the Psalmist, to do *that!* (“he must leave “*that alone for ever*”).—It needs help Divine, not help Human; and the Divine Aid of Saving Wisdom needs no supplementing by the dry bones of dusty Erudition. Scribes and Pharisees, Priests and Doctors, Publicans and Sinners must keep the same Faith, fight the same Fight, run the same Race, and win or lose the same prize. They start under the eye of a Judge to whom a “False Balance is an Abomination”, and so we may be sure they start *fair*—none a head of humble him, unlettered and alone,

“Who bends his knee upon the Sod,  
And sues in *forma Pauperis* to God!”

. None, we think, will demur to this conclusion who utter an “Amen” to the Liturgic Prayer, “Merci—fully grant that Thy Holy Spirit may in all things “rule our *Hearts*”, which Collect, as already shewn, gives the groundtone to the Morning and Evening Services. “Rule our *HEARTS*”, let us remember to read mark and digest, as in contradistinction to our “Heads”, or Brains, a word referring to the due exercise of *intellectual* faculties in their own proper domain, totally distinct and apart from the sublime but hazy regions of emotional aspiration and spiritual Second Sight, which constitute RELIGION in the “Heart” of Man. This “Religion” like the Ineffable Power to which it is devoted, is of a *Jealous* nature, and

cannot brook violation of its coasts nor removal of its land-marks. Its lines of limitation from the definite, practical and relatively narrow Province of Pure *Intellect* (*Reine Vernunft*), can never be transgressed or intermingled, without confusion and degradation resulting to Both. This clear and deep line of distinct Jurisdiction is no where more strongly marked than by the Authority that dictated the First and Great Commandment “Thou shalt serve the Lord thy God with all thy “Soul”, *and* with all thy “Mind”.

The Scribe to whom these grand words of surpassing “Catholic” import were addressed, shewed himself up to their level—“Master, thou hast said “the Truth—for there is *One* God and none other—“Whom to love with all the “Understanding”, *and* “with all the Heart, is more than whole Burnt Offerings “and Sacrifices.” This discreet reply brought him, as we all know, the priceless Diploma “Thou art “not far from the Kingdom of God”.

When King David affirms that the “Fool” has said in his “Heart” there is no God, we are all ready to set our seal of reprobation upon the crude insanity or bloodless imbecility of *such* Atheism,—for that Man’s Heart is abortive and abnormal in its spiritual structure, which can be sounded in its depths without yielding a glow of awful and grateful conviction that GOD IS, and is a Rewarder of them that diligently seek Him. But had the Royal Deist stamped as an intellectual Fool, the Man who saith in his “Head”, there is no God, he would have

enounced a different theorem, to which many might demur as contrary to experience. It can hardly be disputed that Men, by no means fools as to their Brain, may seek by sole exercise of such brain, for witness to the existence of the One God, of our Religion, and *not* find it. Records are rife enough to establish as a fact, that it is not to the pride and power of quick apprehending and large comprehending Intellect, that the Spiritual God seeking Spiritual Worship, readily reveals Himself. Such pride and power of Intellect avails strongly and keenly in tracing and analysing abundant evidence of sublime subordinate contrivance, and coordinate secondary congruity in the splendid phenomena of Creation (or as pure Philosophy would perhaps rather call it, self-existing “Cosmos”); but would we search out the “Final Cause”, the Sentient Soul of such Cosmos, the Personal Godhead of Revealed Religion, we must seek Him on other paths than those of Human Science, Physical or Metaphysical, or we only arrive at the dreary Conclusion that His Existence is unsearchable, His Entity past finding out.

God is a Spirit and reveals Himself *only* to spiritual search, the search of such cognate spirit as the Human Soul, or its Synonyme “Heart”; cognate with the Supreme Spirit of the Universe, as sparks are cognate with the Fire from which they rise.—Spirits returning to the God that lent them, as Earth lends returning Dust to the Bodies that hold them.—Such at least is the express Doctrine

of Wisest Solomon and all-embracing “Buddhism”, the Doctrine endorsed and consecrated in the Climax of His Human and Divine Passion, by One greater than Wisest Solomon or Eastern Light of Buddha,—on the Cross of Calvary He yielded up the Ghost, crying —into Thy Hands O Father, I commend my Spirit!

He who in the solemn Stillness of Solitude, under the Starry Canopy of Heaven, on Mountain, Moor, or lonely Moonlit Lake, or in the yet deeper loneliness of a contrite Heart, pondering its own sadness on tearful midnight-couch—he who can thus hold prayerful Communion with his own Spirit, without finding *Inward* Evidence of Deity in a strengthening and comforting glow of Godhead *within* him, —of that Man we may say, that as yet he has no lot nor part in the Promised Heritage of the Paraclete. One cannot, in Christian tone or temper, call such Man a “Fool”, but in abiding Charity One may mourn over him as a disinherited Son of his Father in Heaven, crawling as yet between Earth and Sky with the brand of הָא (impious) on his brow, till it please the God of Grace to cheer him with a Ray of the Faith and Hope that alone lend light, warmth and worth to his brief and precarious Pilgrimage. He can be saved (from himself) only through the ultimate Fellowship of that Holy Ghost which alone avails to turn the Hearts of the Foolish to the Wisdom of the Wise. By no Outward Evidence, by no Learned Logic, can *that* Man be convinced or consoled, who seeking the Kingdom of God *Within*,

can return from the search null and void, saying in his Heart there is no God!

It would seem again curiously characteristic of our Occidental practical *outward* turn of mind, that we are inclined to lay such special stress upon sensuous objective Wonders or "Miracles", as ratifying and guaranteeing spiritual subjective Doctrines. Surely it would be a higher Moral and Religious temper that were disposed rather to test such "Wonders" by the Spirit of the Doctrine they were intended to accredit. To later Ages indeed, knowing only of these praeter natural "Signs", through natural rumours and traditions of Men, it might appear that their chief intrinsic dignity must accrue from their immemorial historic connection with the Religious Lessons they were destined to adorn. It is not soothing to the Self-satisfaction of a Sign-Seeking Generation, to take note of the forcible epithets with which Holy Writ qualifies such Admirers of Signs rather than of the things they Signify,—qualifications which wind up with the Conclusion that *No Sign shall be given.*

Let us take for an example of this popular eccentricity, the instance in which the Teacher come from God, teaches us, that as His Disciples, we must strive to "Overcome Evil with Good". Now we apprehend that according as the quickening Aid of the Holy Ghost be, or be not with us, so will our Hearts glow or not glow within us, in response to such Revelation of "Royal Law" from the Godhead. "Whoso *willeth* to

"do the Will shall know of the Doctrine." But suppose the Human Will be irresponsible to the declaration of the Divine Words of Grace and Truth; what then? Why let but Stone be turned into Bread, and all foreheads of the Wonderloving School are in the dust, with homage of loud "Amens" to the Heavenly Ethics. *Proh Deum atque Hominum Fidem!*

Now again let us assume, no wild assumption on such ground, that a Power equal to the achievement, had, while preaching "Good to be over-“come with Evil", ratified its Gospel of Tophet, by turning Bread into Stone! where *then* would be our dusty foreheads, and how then the temperature of our sluggish Hearts? We all now know at least in theory, by Christian Grace preventing us, that in such trial both Heart and Head *ought* to reply "Get thee hence, Satan, for Man doth not live by "Bread alone, but by the Answer of a Good Con-“science Godward". Such answer however, though strictly Biblical, could be but scantily suggested in Schools of "External Evidence", where we are trained to subordinate Words of Spiritual Life to the Signs and Wonders that substantiate them.

How long then (Quousque tandem!) shall Outside or Exoteric Formalism insist on loading Inward or Esoteric Conviction, with a burthen so much heavier than contemplated by Him who emphatically proclaimed His Yoke easy and His Burthen light. "The "WORDS that I speak unto you, they are SPIRIT and "LIFE, the "Flesh" (*i. e.* outside Circumstance) pro-

“fiteth nothing.” If the spiritual and Living Words of Christ were thus accepted by the Churches, as alone embodying the Grace and Truth essential to Salvation through His Name, what Man with Head and Heart in their right frame, would refuse to be a Christian! Why then is Human Learning, with its inevitable endless issues of Critical Controversy, to be built up as the only porch leading to the Holy of Holies in our Christian Temple?

It may perhaps be asserted that such Learning is not made the *only* Porch; but if so, we must maintain that any other can only for Outward-Evidence purposes, be the broad and easy Gate of *Credulity*, or trust in Human Learning at Second-Hand.

Never as now, have there been so many thousands of earnest Hearts anxious to have this Riddle of the Churches expounded. Nor Hearts alone, but Heads not a few, of the clearest and strongest, who finding an ultimate Nothingness in mere Cerebral Activity and Intellectual Curiosity for their own sake, would fain seek out Temples dedicated to the Soul’s Truth, as taught by Christ, where they could worship with allegiance of “Mind”, as well as Heart; or cheerfully foregoing Uniformity of Opinion for Unity of Principle, be Christians by Bond of Peace, and “Orthodox” by Righteousness of Life.

Who are they who would forbid the Bans, or put asunder what God has joined together, the *joint* tribute, of Both Services, of the Heart as of the Head, and of the Head as of the Heart, as together,

and only while together, constituting the integral devotion of all the *Strength* of Man to the worship of his Maker?

Why am I, an isolated individual *Ego*, it matters not who, to have my Soul-Yearnings after Spiritual Life, stunted or blighted “in Re Salutis Animaee”, by exclusive necessity of curious and cumbrous Scholarly Learning, painfully gleaned, if gathered at all, from antique Parchments in tongues known, unknown or half-known, through puerile appliance, it may be, of Hebrew Primer or artificially concocted Canons of the Greek Article? Oh that the Living Words of Christ were left available to me without such erudite mechanism! *They* at-least, are independent of Time, Place, Person and Translation. *They* are as good in one Tongue as another, come home to my heart as warm, pure and vivid in the daily Vernacular as in Latin, Greek or Hebrew. *They* need no notes—comments or exegesis; the witness and Fellowship of the Holy Ghost Within, tells me “The Doctrine “is of God”, *Πολλαὶ μεν Θρησκίαι γλωσσαὶ Μια διάθανατοισιν.*

Why are Church echoes silent to the cordial and stirring Cry of Prophets of olden time, “Ho to “every” one that thirsteth, come ye to the Waters of Wisdom, with cheap Wine and Milk, without Money, beyond Price, and *without* the Labour that satisfieth *not!*”

Here was truly Gospel of a right “Catholic” Sort, and beautiful on the Mountains were the Feet

of them that preached it, as forerunners of its Consummation in the Evangelic Spiritual Worship of a Spiritual God—Schoolmasters whether Law or Prophets, to lead us unto Christ. Here was a cheap and cheerful bargain for Souls panting for the Water-Brooks of Divine and Universal Wisdom, without the clogs of exceptional Learning and Human Priesthood. What is it that gives to these Mighty Men of old, such a free and Royal swing of thought and tone, as compared with the cramped and fettered gait of Mediæval Guides and Pioneers on, professedly, the same march! What is it but that Psalmists, Prophets and Patriarchs, when the World was young, sought and found their Inspiration, not in inky Dogmatic Pages of Book-Learning, but in the broad, deep and free lines of Tablets of the Heart, written by the Finger of the Living God. Lines broad, deep and free as the Gospel of the Heavens, declaring to Earth the Glory of God; and Earth answering to Heaven “Be joyful in the Lord, for He is gracious “—his Mercy is Everlasting and His Truth endureth “for Ever”!

To this Gospel,—signed, sealed and sworn to, by Heaven and Earth, how easy, joyous and thankful would be the “Credo” and “Amen” of a Holy Universal Church, worshipping throughout all the World, the same Changeless Deity, with all its faculties both of Intelligence and Aspiration!—There is no jot or tittle of such a “Confession of Faith” to which the Understanding of a Man would not back

the Inspiration of the Almighty, with “So be it” and “So Help him God”!

But this Freehold Heritage of Catholic Comfort offered of old on cheap and cheerful terms to *all* Comers, is by later Stewards of the same Lord, not only raised in price, but that price demanded in Coin we, the Multitude, cannot pay. The coin is *learned* Coin, and Christ’s People are no learned folk. Behold our Examination at Heaven’s Gate is proclaimed by Dogmatic Doctors as “competitive, in “Knowledge of Tongues, Knowledge of Prophesies, “Knowledge of Miracles, Knowledge of Mysteries”! Well for many of us, if with all this Knowledge, the Modesty of Christian Wisdom be not wanting, and too much Learning make some of us mad.—What says the Wise Man (*κατ’ ἔξοχην*) “Be not rash with “thy lips to offer the Sacrifice of Fools, for God is “in Heaven and Thou upon Earth, therefore let thy “words be few”.

Tongues, Prophesies and Miracles are the chief Subjects in which Dogmatic Theology demands that the humblest Disciple of a Universal Church shall graduate at least to qualification-level, when aspiring to enter that Kingdom, to which Christ himself offers a simpler Key; not a Key of multifarious outward, or circumstantial Learning, but that of His own Self-denying Inward Wisdom of the Cross; beginning and ending indeed, with that sound “Self-Knowledge” which involves “Self-Denial” as highest and truest Self-Assertion, in reference respectively to what we

are, and to what Faith and Hope whisper to the Soul, we are to be. Such is the Key to the Gate of His Kingdom, presented us by Him we call Lord and Master, and in it we put our trust, as the “Master-Key” no less than the Key of the Master. Other Keys are offered of more complex wards, in which as professing no skill, we put but small trust; but let us briefly examine them as asserted to be generally necessary to admission into that Kingdom, towards which we would all fain think we were travelling.

### KNOWLEDGE OF TONGUES.

Of all the Tongues Surviving Babel, the most Sacred, most enduring and most momentous to the Human Race are the Three Languages consecrated to Christendom, as Superscription to the Cross and Passion of the Christ. The Superscription in Hebrew, Greek and Latin, endorsed by Roman Pilate in Roman temper of terse brevity, “what I have written, “I have written”.

The Hebrew is a Syrian Dialect, or Offshoot, of the so-called “Semitic” or Arabic Stock, as distinguished from the Aryan Family of Languages. It constitutes the radical basis of all our Books of Holy-Writ, whether of the Old or New Testament.

In the Old, it remains practically unchanged from the Beginning of Genesis to the End of Malachi—the only material exception being in the prevalence of Chaldaic forms in Books of Daniel, and others connected with Babylon; it is also to be marked that the character is throughout, the *Square* or Chaldee Letter, as differing from the more ancient flowing penmanship preserved to us in the Pentateuch of the Samaritans. Nothing is at first sight more calculated to surprise a modern Reader, than the fact, totally unaccountable to mere Philological Criticism, that the Language should have undergone no change from the time of Moses (reputed) Author of Pentateuch, to the Close of the Hebrew Canon by the Prophet Malachi. This period, according to vague calculation (lightly esteemed by the Learned), extends over somewhere about ten or eleven Centuries, and carries with it Consequences totally irreceivable, without an appeal to the “Praeternatural”. English Literature has perhaps the longest pedigree of extant tongues, and yet to popular apprehension how obscure is Chancer, seen through a vista of only five Centuries.

Another startling circumstance that meets the Student on the threshold of Biblical Study, is the absence of *Vowels* (or Vowel-points) in the Sacred Hebrew Documents. It would seem that at a time when the art of Reading and Writing was eminently exceptional and exclusively Sacerdotal, or “Sacred”, the Priests were bound to be so well versed in their

Religious Literature, as to be independent of such help as we look for in the vocal presence of *a*, *e*, *i*, *o* and *u*.

What a door would thus be opened to erroneous reading, on the part of the Laity, comes home at once to an Englishman, if he put together any two Consonants such as BD, and leave insertion of the “vowel” to the Reader; resulting in a choice of “*Bad*, *Bed*, “*Bid*, *Bod* or *Bud*”. This Vocal Lacuna was in later days more or less filled up by the “Masoretic” introduction of “Vowel-points” (Masora = Tradition), the history of which is veiled in obscurity. All that is really known, amounts only to our being indebted to this mysterious “Masora” for the Hebrew “Points”, as well as for the division into separate *Words*. What prodigious difficulty this style of Sacred Writing would entail upon ordinary intelligence, will at once appear by copying out in *Capitals* the first six words of the sentence I am now writing, as they would appear (inverted) on a Sacred Roll of Synagogue Parchment,—

WHTPRDGSDFFCLTTHSSTLF.

The only object in such cursory allusion to this well known Oriental peculiarity, is to strengthen our position as to the essential condition of dwelling not on the “Letter”, but on the “Spirit” of Hebrew Scripture, when bearing on transcendental topics of Religious Faith. How gladly and wistfully in such emergencies of Critical discouragement, should we turn our weary eyes from inky Records of dead

human Manuscript, to the Divine Commentary written on the Tablets of our own Heart, by the Finger of the Living God!

With what yearning, should we, from such Philologic Sloughs of Despond, stretch out our hands to the Promised “Paraclete”, and how gratefully glory in the practical Fellowship of that Gracious Spirit, whose very existence, we, who are most in need of it, are at times well-nigh ready to ignore—“We have “not” (say such Ephesians), “So much as heard “whether there *be* any Holy Ghost”!

It would lead beyond discreet limits, were we to enter into vexed questions as to linguistic Controversy bearing on Sacred Writ—enough for the nonce to note, that such “Quaestiones Vexatae” are labelled by Theology as “Legion”, presenting a serried phalanx of erudite hindrances to us humble aspirants after Wisdom unto Salvation, rather than Learning unto Languages. Such Learning is no doubt highly desirable, and, in its way, helpful to those distinguished by its possession, but the very fact of its being a “distinction” is fatal to its assumed Character of “Catholicity”, in presence of which there can be no distinction of Persons. Immortal Souls must all needs be of like calibre, whatever may be for a time the transitory inequality of mental powers and accomplishments. The vastest Libraries of Theology could only lead non-literary imbecillity into a spiritual Ditch, and from such guidance no leadership can save illiterate Millions, but that Fellowship of an Infallible

Interpreter who whispers to the contrite Hearts, but never argues with the logical heads of suffering and comfort-seeking Sinners.—To such sole Esoteric Interpreter of Sacred Scripture, a truly Catholic-Church will cry Hosanna in the Highest: for through that Holy Influence, and through none other—"He "that willeth to do the Will of God, shall know of "the Doctrine whether it be God's."

Among other thoughts primarily suggesting themselves in reference to the Language of our Holy Writ, is one of a pregnant sort, applicable indeed to most Human Dialects in an early Stage, namely that in their written form, they almost inevitably assume the character of Religious Poetry rather than Didactic Prose; this apparent anomaly is at once cleared up when we remember that what we habitually call the "Old" Nations and Languages, are in reality the *younger* Nations and Languages of Human History. It is generally known that in the gradual development of Popular Culture, Poetry precedes Prose in order of Time, and this is specially observable as regards that Phase of Progress where Oral Tradition and Bard-Rhapsody first seek and find *permanent* expression through the Art of "Writing" or rather in the first instance we might say "Sculpture". (Such words as *scribo* (schreiben) γράφω, יְמַלֵּךְ and others evidently involving (to the ear) an operation of *Scraping* or *Scratching* on Stone or Stucco.) Now the Oriental Tongues, as issue of Oriental Temperament, are by no means behind hand in yielding such

precedence to the Poetical and Imaginative Element. When the Apostle Paul remarks incidentally in reference to "Mount Sinai in Arabia" and the Bond-woman Agar, that "these things are an Allegory", he probably gives utterance to a Comment often elsewhere "understood" to the Initiated of olden time, but from want of which reasonable exegesis, mediaeval and modern Interpretation is often reduced to strange devices. It seems hardly to admit of doubt that many of our embarrassments in dealing with Evangelic Writ, arise from this prosaic tendency of the West, to treat as plain Narrative, many a passage which Eastern Idealism had only thought of clothing in the picturesque form of Parable or Apologue, as a means of giving more vivid Objective and popular reality to Subjective thought and Esoteric indication.

No European traveller now-a-days can hold even the most fugitive intercourse with his Arab Scheik or Guide in the Wilderness, without becoming aware, and for his own interest prosaically mindful, of a truth familiar in Doggrel, and peculiarly applicable to the oriental narrator,

"His mouth he cannot ope  
But out there flies a trope."

An additional force to this metaphorical bias is lent to Idioms of Arabia, from the scarcity of grammatical "Adjectives" which peculiarly marks the Hebraic Dialect. This characteristic naturally leads to an accumulation of "Substantives" easily bewildering to the Vernacular Reader—e. g. "Man of God",

for “Godly Man”—similarly “Sons or Children of “God”—“Sons and Daughters of Music”, or of Beauty, or of the Morning, or of the Mountain, from lack of qualifying epithets equivalent to our “musical”, “beautiful” and the like—A Man of 100 years of age would be known, in this style, as the “Son of “a hundred years”, in the same way as an Arrow would figure as the “Son of a Bow”,—Thunder as the “Voice of Jehovah”, and so on.

We all know how easily the testimony of the Centurion under the Cross, is modified from Θεοῦ υἱός, “a Son of God” in the Narrative of St Matthew, to its Syriac equivalent *አንተዋዕስ ደተወልስ*, in the parallel of another Evangelist. It would thus be no forced paraphrase that rendered “the way and the “life” as “the living way”—“the Resurrection and “the Life” as “Living Resurrection”; and even the Apostolic Benediction would lose more in picturesque personality, than in idiomatic fidelity, were it rendered as “Christian Grace, Divine Love and Sacred “Spiritual Fellowship”. Yet who would regret a beautiful flower being called a “Daughter of Beauty”, or the ponderings of a still and contrite and aspiring Heart, being ennobled and consecrated as “Communion with the Holy Ghost”!

Far be it from the purpose of these pages to be merely suggesting literary difficulties to those who study Holy-Hebraic-Writ for Consolation and Satisfaction of Soul. The aim of every line here written is, or is intended to be, in a direction diametri-

cally opposed to such discouragement. What we are trying to do, is to shew that the SPIRIT of Scripture whether in Old or New Testament, is that which can alone Religiously profit Readers unskilled in the Learning of this World; while a servile acceptance of its “Letter”, if not absolutely *deadly*, as declared by the Apostle, can hardly fail leading to “perverse “questions, vain babblings and Old-Wives-Fables, “whereof cometh envy, strife, railings and evil sur-“misings”. From the “Spirit” of the Bible, which of course is to be sought only in its *highest* utterances, such evil fruits can never spring; and the tree is to be judged by its fruits. Spiritual Religion, whether of Mosaic Prophet or Christian Evangelist, deals with no conjectural historic circumstance, cognisance of which belongs exclusively to *Mental* appreciation, but concerns itself only with changeless Inward Principles of Piety, dealing with immutable Pandects of “Whatsoever things are true, honest, “just, pure, lovely and of good report”—if, writes St Paul to his Philippians, there be *any* virtue or any praise, think on *these* things.

Let *other* things find their proper place and real level; tribute where tribute is due; to the Mind the things that are the Mind’s, to the Soul the things that are the Soul’s. To the Mind pertain our imperfect powers of perception, apprehension and comprehension, (we know “in part”, says the Apostle), while to the Soul belongs the higher, though less definite, because more divine, prerogative of

intuition, emotion and transcendent aspiration. The Tribunal of the One (*Mens*), can never be that of the Other (*Animus*), and it is alike to the interest of both, that there should be neither confusion nor infringement of Jurisdiction. *One* thing and *One* thing *only*, we are again and again taught by the Spirit of the “New Covenant” (written on the Heart, saith the Lord), and that One thing is to be found neither in Language, nor in Prophesy, nor in Miracle, nor in Mystery, but in a Life whose Law is the Law of Faith working through Love, whose initiation is the lustral “Baptism” that typifies the Answer of a Good Conscience towards God (Peter I. 3).

Returning to our brief notice of the Hebrew Dialect as the literary medium and vehicle of so much surpassing Spiritual Suggestion, like purest Gold embedded in dross of earthy material, we may refer to the embarrassing vagueness of its Syntax, when brought to bear on questions of Objective Precision; things interesting enough no doubt to critical and mundane Curiosity, but happily mere “leather and prunella”, as regards the Immortal or Religious welfare of the Soul.

What, for example, in way of prosaic accuracy of narrative, can we expect from a grammatic Verb that knows but *two* Tenses, and those two of such Aoristic virtue, that hardly any two Grammarians allot them the same name or office. Whether the theme refer to past, present or future division of Time, is often only deducible from conjecture and

context, rather than ascertainable from usual laws of more developed philology. This vague deficiency in the ‘temporal’ development of the Biblical *Verb*, seems in itself almost indicative of the special character of the Providential Mission allotted to Biblical Literature, a Mission namely of highest and purest Emotional Poetry, dedicated to the immortal interests of the Soul, interests in their nature totally irrespective of Time, Place or Circumstance; while on the other hand such indefinite scope of interpretation to the main logical member of every proposition, cannot but so far aid towards paralysing its power for the common requirements of sublunary Authorship.

Even the briefest allusion to Hebraic peculiarities of Construction, can scarcely avoid mention of its curious forms of *Conjugation*, so different from those of the Indo-Germanic Dialects, with which, as Europeans, we are familiar. Sufficient to remark that very slight modifications of Consonant or Vowel (expressed or *understood*) may suffice to indicate *causative, intensive, permissive* or *reflective* agency.

When, for instance, an intuitive sense of justice, or abhorrence of a False Balance, feels itself aggrieved on reading that the Jehovah of Israel repeatedly “hardens” the heart of Pharoah, that he may not let the Chosen People go, it may tend towards smoothing righteous demur, to learn that the Conjugation can be considered as *permissive*, giving a sense equivalent to “*suffered* to be hardened”. An

example this, of the many modifying influences that may be brought to bear on Phoenician Idiom, within easy reach of special Lexicon and Grammar, but altogether outside the Sphere of Psychical and “Catholic” illumination of the Paraclete—that Holy Influence or Still Small Voice, which limits its action to an Inward Protest against ascribing Moral Evil to the One Supreme and All-Comprehensive Source of Good.

Again, when we turn towards the Syriac table of “Numerals”, how intimately comes home the conviction of unreasonable shackles laid on the Intelligence of a Biblical Reader, without commensurate benefit to his Religious Edification, when called upon to weave into the tissue of his Spiritual Faith, a multitude of specific details for which he finds no Arithmetic warrant. Why, for example, is he to be under a *quasi* Pious Obligation to believe historically, that Moses led six hundred thousand Men, besides Women, Children and Cattle for *forty* Years up and down the Wilderness of Sinai, when no Scholar examining the Subject, can find reasonable satisfaction till he has taken off a Cypher from each of the two items of National Hyperbole. As to the Six Hundred Thousand Men, the figures would involve a nomadic multitude of utterly unmanageable and impossible proportion, whether on Statistic Paper, or the Sands of the Red-sea-Desert. The “forty” years, the number being sacred or conventional, would be naturally adopted by the Sacerdotal Caste

as lending dignity to their Exodus, but reducible, according to the probable data of Criticism, to a period of about *four* years. We have in fact always to be on guard against Judaic Sacerdotatism in reference to Arithmetic, the *Three*, the *Seven* and the *Forty*, being specially open to matter-of-fact precaution; possibly also the “six-hundred”, as in the case of the “Sex-Centi”, known to have been conventionally indefinite among the Romans. These picturesque traditional particulars of a hieroglyphic period, are from the Christian-Catholicity point of view, of course utterly powerless to touch the temper of Faith, Hope and Charity which constitute its Life and Light. But why should “Theology” in the guise of Systematic Erudition, thus throw stumbling-blocks in the path of Lay Scholarship, which runs risk of being turned back from the very Gates of the Kingdom-of-Heaven, by extrinsic Conditions of Signature to circumstantial details, having no hold upon the religious Yearnings of the Soul, and in blank antagonism to the intellectual conclusions of the “Mind”.

Under the same Category of gratuitous “im-pedimenta” in Re Salutis, naturally group themselves a host of Mythologically embroidered incidents, inseparable from the cloudy glories of primitive Tradition, Glories to which none would grudge their semi-sacred Halo, when not obscuring the pure radiance of the burning and shining Light of God’s Truth.

It would be a needless as well as an uninviting task to seek further illustrations of the vanity and vexation accruing to earnest “Catholic” convictions, by binding them up, like wheat and tares, with the multifarious perplexities peculiar to the “letter” of a non-extant Oriental Dialect, when approached by Western Interpretation, in a tone and attitude of servile reverence and abnegation of mental Manhood. For where the Spirit of the Lord is, *there* is “Liberty”!

We now go on with the same forced brevity in pursuance of the same Argument, to indicate Secondly, the incongruous incoherency, attaching to the Scholastic System of burthening our Catholic Cause of “Wisdom unto Salvation” with the curious and complex Corollary of

### KNOWLEDGE UNTO PROPHESY.

The Hebrew Root (נָבָא) from which is derived “Prophet” &., primarily signifies a “fervid outpouring”, and thus suggests the *chief* function of the “Prophet” to be that of the rapt “Preacher” or Sacred Bard, leaving as of *Secondary* import, that imputed mystic gift of Prediction or “Second-Sight”, upon which the School of “Outward Evidence” has pounced by preference, with a prompt decision, eminently characteristic of its views and principles. God forbid we

should impugn or try to weaken any real confirmation of Christian Faith, to be derived from this external or theologic-historic style of testimony to Inward Religious Truth; but we should be false to Principles essential to the “Catholicity” vindicated in these Chapters, if we did not enter a passing Protest against the assumption of a highly conjectural subject of critical debate, as in itself constituting any sort of spiritual Corner-Stone in the Temple of the Holy Ghost. It is unbecoming to the real and abiding stability of any Building, to introduce stones to Corner, Key or Foundation, that do not tally with the original design of the Architect, and main material of the Edifice.

Now it is abundantly clear from the point of view occupied by Religion Inward and Catholic, that alleged fulfilment of circumstantial Predictions, involving endless moot points of Controversy, Critical and Exegetical, can never form an essential or vital Element in the Faith of a Universal Church, founded for the Salvation of multitudinous Simple Souls, rather than for the reasonable satisfaction of sparse and erudite Research. How is the poor, humble unlettered Disciple of a Faith that invites him from “high-ways and hedges, that its House may be “filled”,— how is such a simple soul to be satisfied with that which to him at least is not “Bread”. How is he to profit by alleged Historic Predictions of which he can know neither the date of utterance, nor that of asserted fulfilment? How can he in his

ignorance of Human Literature, and with his honest love of objective Truth, settle the inevitably recurring questions of ‘When’—‘Where’ and ‘How’, on which the whole worth of such extrinsic Evidence must turn? Was the thing foretold, fulfilled? If fulfilled, can he be sure the fulfilment was not fortuitous? Can he be even sure that such fulfilment did not precede the prediction, or that the fulfilment may not have been, by imaginative zeal, made to dovetail with its foretelling? Let any earnest and honest Man, while remembering that these questions of remote time, place, language and circumstance, would mock the exegetic powers of a University—let such a Man with his hand on his Heart before his God and his Neighbour, say what he thinks of such preliminary terms of Naturalisation to a “Catholic” Kingdom of Heaven!

It is on this ground again that an Ethnologist would mark the peculiar idiosyncracy of the Western Nations, in their practical preference for Objective Matter-of-Fact, even in the Souls viewless Domain, as compared with the more refined and *Aesthetic* Idealism of the East. How readily, and as it would seem, with what relief, have Mediæval Churches turned from one and the same Saving Spirit of Law, Prophets and Gospel,—to fasten rather upon asserted incidental, material coincidences of Lo here! and Lo there! against which we are specially warned by Him who teaches, that “the Kingdom of God “Cometh *not* with Observation”!

A Hebrew Prophet, as already remarked, was *primarily* a free and fearless Preacher, or Sacred Bard of a rapt ecstatic sort, and only *secondly*, and to spiritual appreciation, in a very subordinate degree, an obscure Foreteller of Coming Events. From the lips of these Sacred and very unconventional Evangelists, have come down to us as by Inspiration and special Providence, a number of isolated, abstract Religious Principles, so grand, so lofty, so universal in their scope and tenor, that a Man's heart must be poor, cold and dead, if it do not sometimes burn within him, as these mighty Men of Old, Giants of those days, talk with him by the way, opening Holiest and Highest Scripture, written indeed with Judaic ink, but endorsed by the stamp of Eternal Truth.

Yet the whole tissue of our Christian History, Cleric or Lay, affords a continued running Commentary on Human readiness to turn from such Gospel of Changeless Good, to busy ourselves, as in doing God Service, with curious labour that brings no Bread, feckless porridge rather, in this matter of “Prophesy”, investigating when, where and how, certain outward incidents occurred, in cloudy obscurity of time, place and circumstance, that Words “might be “fulfilled which were spoken by the Prophet”, *x. τ. λ.*

It is by no means here intended to dispute that such and such things *were* done, when so many able and learned men are satisfied with the evidence; we only mean to plead the scant means of common-

place-people (and of such is a “Catholic” Church), towards sifting the evidence. As mere *πολλοι*, we must either remain in respectful doubt as to questions beyond our reach, or must in helpless credulity, follow our learned leaders. Neither alternative seems compatible with very vital concern in the tangled enquiry of Historic “Whether or No”.

Should we however turn from the study of precarious predictions of casual human incident, to the sublime Vindication of Divine and Changeless PRINCIPLES, then we feel and know that such Prophesy is our vital concern, and woe to those who neglectful of the still small Voice Within, look or listen coldly, and pass by on the other side.

We read for example “To what purpose”, saith the Lord, “the multitude of your sacrifices? Who hath “required *this* at your hands? bring no more vain “oblations, when ye make many prayers I will not “hear; your hands are full of blood! Wash you, “make you clean; cease to do evil, learn to do well; “relieve the oppressed, judge the fatherless, plead “for the widow”. How different would be the whole course of Human Life, public and private if *such* “Prophesy”, as here quoted, were taken to heart and made the test of our Faith and Hope in Futurity. Let us mark, by the way, that Evangelic Prophets waste no words in *proving* Good to be Good, and Evil Evil, well knowing that there is another nearer and diviner Voice inspiring Knowledge on *that* Head, for “The Lord hath shewn thee O Man, what is Good”,

and what doth He require of thee, but to do Justice,  
love Mercy and walk humbly with thy God.

It would seem however, that whether studying the Oracles of Old or New Testament, the same Human bias towards self-indulgent accommodation, similarly shews itself. In the New Covenant of Grace and Truth that supersedes the Law of Moses, Christ makes “Self-Denial” (otherwise “Self-Assertion”), the chief sign and seal of Discipleship.

‘*Self-Denial*’—*i. e.* denying and conquering the base and greedy elements of Brute-Selfishness, obtaining in the Natural Man. ‘*Self-Assertion*’ *i. e.* vindicating the Human and Divine Elements of our Regenerate Nature, Justice and Generosity; attesting the quickening Spirit of the New Man, triumphing over the Old, as the brilliant-winged Fly triumphs emerging from its dull Grub, to Sun itself in beauty and fragrance, as Providential Emblem of Earthy Humanity soaring to the life and light of its Heavenly Heritage.

This current New-Testament Doctrine, though hung up in Heaven as loftiest Labarum of the Cross, acknowledged by all the Churches, has not been practically the **TOYΤΩ NIKA** of Dominant Theologies. The Crucial Self-Denial of the Divine Master and Teacher, has been left rather to blaze adorable in brilliant distance, while Schools of Scholastic Dogma have been more terrestrially anxious, one might conclude, to bring down Deity to the focal-length of

Human Vision, than to raise Humanity towards the pure Empyrean of the Godhead.

Similarly it would seem, from the point of view we are endeavouring to occupy, that the tendencies of Ecclesiastic Exegesis, as bearing on the Old Testament, have been to reduce the lofty level of its Evangelic “Prophesy” to that of an Earthly hazy Second-Sight, peering into human incidents and accidents to come, rather than of Divine Commission to proclaim with winged words of Inspiration, the Sublime and Changeless Gospel of God, teaching the Simple Science, to be Good.

How much easier, for instance, how much more indulgent towards our love of that *lower* Self in the Natural Man, which Prophecy and Gospel alike urge us to deny, how much easier to turn for edification to circumstantially fulfilled isolated Predictions, as e. g. of Zacchary, that “an Ass and the Foal of an “Ass” should be found tied on the road from Bethphage to Jerusalem, than to bow down before the High God with the pure Offerings proclaimed of Micah, as alone required, in sublimest thunder of “Thus saith the Lord”!

It is not to deny or even question such recorded circumstance, that any special instance of this type of Prophecy is here referred to; it is done only to contrast a style of “Outward Evidence” leant upon by that School, with the leading Evangelical Thesis, that these reported occurrences of the “lo here! lo “there”! category, are not within the Jurisdiction of

the Soul's Tribunal, and therefore as such, cannot be of a "Catholic" Kingdom of Heaven. On the other hand to Readers under the guidance of active Intelligence, rather than passive Reverence, similar narratives are more likely to suggest critical demur, than faithful edification. The very formula of obligation, "All this was done that might be fulfilled "that which was spoken", involuntarily awakens such temper of suspicious vigilance. No one, in any measure conversant with Church-History, can be ignorant of the prevalence, even from earliest periods, of a practice known by the name of "Pious Frauds", —a species of imposition to which, otherwise true and good men were often reconciled, on the plea that in God's Service, the End will always suffice to sanctify the means.

We may remark, incidentally in reference to this particular passage, a curious "Gloss", shewing how liable such sacred Anecdotes are to a species of critical cavil, from which all really Religious Evidence, should, and *must* in its real nature, be exempt.

The Prophet Zacchary, in not unusual style of Oriental amplitude, speaks of "the King lowly and "riding upon an Ass, yea even the Foal of an Ass" (גָּמַל עִיר בֶּן אַתְנֹוח). Now from some unacquaintance with the original idiom, an unacquaintance hardly to be accounted for in the first translator of St Matthew's primary Syriac into Alexandrian Greek, this poetically-expanded expression has been read as equi-

valent to a duality of beasts of burthen, altogether embarrassing to modern comment, and occasionally giving opportunity for unseemly frivolity to indulge in foolish jesting, which the Apostle characterises as “not convenient”.

Yet who that would found his Faith and Hope on the outward Letter of Scripture, can avoid a feeling of mortified misgiving, in presence of this style of literary accident, so inevitable to all Records of Sacred or Profane Manuscript, transmitted from Olden Time, and in non-extant Tongues! Who would consent to have his Religious Belief in any degree contingent upon the rendering of Eastern, Poetic Pleonasm, into Western prosaic precision! Surely “Bonus Homerus”, Blind Prophet of the Gentiles, had also Inspiration after its Kind, when singing,

Of Tongues, to Mortals many, to the Gods but One!

The curiously indefinite nature of the only *Two Tenses* in the Hebrew Verb, a nature so Aoristic, as almost to set at nought the requirements of prosaic narrative, have been already alluded to. Such idiomatic peculiarities can in no way interfere with what we take to be the prime Office and real Prerogative of “Prophesy”, the divine declaration, namely, in rapt Sublimity of Sacred Poetry, how God hath shewn to Thee, O Man what is Good!

As regards however the effective force of that peculiar and, to spiritual appreciation, subordinate Phase of Prophesy, which presents itself as pre-

dicting circumstantial events, this remarkable insensibility of Hebrew Inflection to sequence of time, cannot to External Apologists, be other than a Source of embarrassment and contingent controversy. Happier, we think, they, whose Temple is built on less debateable ground.

Various Exegetic expedients, “Conjunctions Con-“versive” of Past or Future, and the like, have been more or less ingeniously devised, and these philosophic contrivances with aid of a Theory of “Double “Prophesy”, *one* of early, and *one* of late fulfilment, have, we may believe, been in some measure, successful in satisfying Votaries of this branch of circumstantial testimony. *Valeat Quantum!*

Any sort of “Swimming-Belt” may be gratefully accepted that can tend to save a troubled Soul from sinking into a dreary and waste ‘Dead-Sea’ of *Nihilism*, faithless, hopeless and loveless. But who would cling to such poor nautical contrivance to keep him painfully afloat on a Slough of Despond, when he might, at Will, soar upward on the pinions of that Spirit in Whom he believes, as the “Lord “and Giver of Life”, borne aloft by aid and Comfort of the Paraclete, with Angels in charge lest he dash his foot against Scholastic Stumbling-Stones and Critical rocks-of-offence!

A dozen words, in the Seventh Chapter of Isaiah, have borne so stupendous a share in the development of our Historic and Dogmatic Theology, involving questions so sacred and solemn, so *tabooed*,

as it were, in the reverential devotion of Successive Ages, that as on Holy Ground, one is prompted to stand shoeless and bare-headed, nor venture a breath of daring demur to Tradition, of such inviolable and “*Noli me Tangere*” sanctity.

There are however Readers, whose reverence for Authority whether Sacred or Profane, can never deter them from questioning whatever comes in “questionable shape”, and as the Cause of Mental Culture advances and spreads, the number of such Readers, under the Rule of Reason rather than of Piety, will and must increase. Why indeed should it not? is not the Service of all the “Understanding” in its due domain of Intellect, *also* “Sacred”, as consecrated to the service to the One Power, that demands due and full tribute from all the Mind, no less than from all the Heart?

Now few will be found, in these days at least, to deny that every circumstantial event brought under historic notice, whether as Narrative or Prediction *is* of “Questionable Shape”, and as such cannot be withdrawn from the normal laws of enquiry and verification. “Religion” always will and must quail before “Reason”, (*Βασιλικὸν Νοῦν*) as long as its Faith is founded on questionable or debateable material. Of such material is all Human “History” made, and every Succeeding Decade in this Century proves more and more, that the material is of a crumbling or friable kind. Would we found our House or Temple upon rocks? then let us build it

ON PRINCIPLES, Spiritual and Moral, Sanctioned by the Holy Ghost in the Heart of every Man "*Willing* "to do the Will of God". Then let the winds and Storms of Controversy, Criticism or Cavil, blow and beat upon that House! it shall not fall, for it is founded on a Rock, and that Rock God's Changeless Truth—the Adamant of Ages!

Men will not dispute, and have never calumniated or persecuted each other, about the "Principles" of Faith, Hope and Charity. In order to find scope for *such* zeal of Hatred, dedicated to other Powers than Christian, we have had to transform, not to say disfigure and caricature, all Three. FAITH, which is an Inward Trusting Temper of the Human Soul in presence of Inscrutable Divinity, has been changed, spite of solemn Warning, into acceptance, reasonable or unreasonable, with bitterest party-spirit, of incidents handed down by remote and hazy tradition—"lo here; and lo there"! utterances of Mythologic Annals in obsolete dialects, subject to all the casualties of Time and Space and Circumstance. HOPE, an elastic spirit of indefinite confiding Cheerfulness towards our unexplored Future; Hope, the white-handed twin Sister of Faith, has been thrown into stiff and strangling fetters of ungenial and self-seeking Formalism.

CHARITY, the Greatest and the *One* only Eternal of the Three, has been practically represented in Human History, whether of Church or State, in a way needless to dwell upon. If any doubt

exist, let any enquirer read any Chapter of any Work dedicated to the doings and maxims of Christian State-Craft and Church-Polity, and then let him compare such chapter with the 13th of St Paul's First Epistle to the Corinthians, so will he arrive at his own Conclusions. Should he find in our mundane Records, "Self-Denial", *i. e.* Denial of Greed, and Assertion of Justice and Generosity, the main-spring of National Honour and Glory, then let him rejoice in the worthy consistency of Christendom in taking up its Cross, to follow Him, who proclaims it more blessed to give than to receive, and whose Gospel-Grace is crowned by the diadem of a Charity that suffereth long, envieth not, vaunteth not itself, and (as climax to the Satire) seeketh not Her Own!

Returning for a moment to the *הַנְּצָרָה* (Isaiah vii) the "Puella Nubilis" of the Prophet, who a few verses further on, becomes the Consort *כִּי-בְּרִית* of the same seer, it is no question of erudite *Exegesis* to determine the Primary sense of the Prediction, or its bearings on the fortune of the Two Kings, Rezin Head of Damascus, and Pekah Prince of Samaria!

On the Praeternatural Topic of the "Secondary" or Dogmatic fulfilment, that has been for so many Ages, and in so many Churches, a Corner-Stone in our Temple of Systematic Theology,—let our words be few! Topics "ineffable" are topics not to be spoken of. There are some of such sort, which we do officially speak of in measured language on Sundays and Red-Letter-Days; as to which on other

days, the silvery lustre of even good words may be, according to the Proverb, ignobler metal than the sterling Gold of decorous and expressive silence.

There are Times and Seasons, when to bow the Head, were it even in a House-of-Rimmon, may be more genial service to a Cause "Catholic", than any stiff-necked attitude of pragmatic perpendicularity.

Yet to Souls seeking "Evidence" of Immaculate-Conception and Divine-Birth for Our "Son of God" "and Son of Man", there is surely open to us another Path, more parallel with His own, than that leading through tangled perplexities of confused Tongues and Mythologic Mysteries. The humblest among us, if Creeds be reliable, can command an ever-living testimony to such Divine Conception and Birth, through the descent of the Paraclete, Dovelyke, on our own Hearts, innermost Temples of the Godhead, breathing with still Voice, calming the Thunder and Hurricane—"This is my Beloved Son!" Hear ye HIM.

If thou shalt believe in thine *Heart*, thou shalt be saved,—for with the *Heart* Man believeth unto Righteousness. So writes Apostle Paul to his Romans, and so write they all, in concurrence with the Teaching of One greater than those he sent to preach the Spirit of a New-Covenant, written on the tablets of the Heart, saith the Lord!

Or is all this mere Enthusiasm, weak Superstition unworthy of an Age of Cyclopaediac Science, whose Creed in the Holy Ghost as Lord and Giver

of Life in the Heart of Man, rings responsive to the frank Ephesian confession of a less advanced Epoch—“We have not so much as heard whether there *be* ‘any Holy-Ghost!’”

### HEAR YE HIM.

Hear ye *Him!* Would to God, we could and did hear Him, and only Him, or Teachings and Preachings in his Spirit, as he taught and preached according as he was wont, on the fresh hill-sides of Galilee, or the wet-deck of His Fishing-Craft, floating on the clear waters of the Lake He loved—whose winds and waves listened to a Voice speaking as never Man spake.

Yet to hear Him, would perhaps be greatly to abridge much that we have hitherto heard in His Name. Much in His Name, if not in His Spirit, added to a Yoke that He told us was easy, and to a Burthen He told us was light. Were we to hear no other Voice, testing the recorded Words by His own Pandects of Grace and Truth, we should probably have to hear little, but of things lovely and of good report.

Very tame and simple things these might seem, by the side of many since taught and learnt as His Teaching, “either read therein or to be proved

“thereby”. It might even happen that our “Science”, Scholastic and Dogmatic, were brought down from her throne to dwindle into childlike Wisdom unto Salvation — Wisdom so simple and accessible as to be every Man’s Heritage, with Doctrine so clear that every Novice *willing* to do the Will of God, should know whether it be His (John vii. 17).

This Hearing of Christ as the One Teacher come from God, might possibly much shorten our disquisitions on things ineffable, our explanations of things inexplicable, our definitions of things indefinable. Many praeterhuman perplexities probably unravelled at once, ‘dictum factum’, as non-existent: inane imaginations of Earthly Professors, aspiring to comprehend things Unearthly, as humbler Mammalia might aspire to comprehend things Mathematical.

A true Confession of Faith involves a coordinate and corresponding confession of Ignorance. “Faith” is so far from being Knowledge, that in its very definition, it excludes all facts cognizable to the senses. The Apostle calls it the *Hypostasis* or Basis of things hoped for, the conviction (*ελπίς*) of things unseen. It is clearly therefore a mood or temper of the Soul taking cognizance only of Spiritual Principles, and in no degree concerned with historic or traditional circumstance.

What we believe to have happened “objectively” on the evidence of our own senses, or from our confidence in the recorded experience of other Men’s

senses, has in the Religious sense of the term, no claim to the name of "Faith", any more than it would have to that of the Sister Grace called Hope, or Charity. If we believe a narrative without sufficient evidence, we are *credulous*; if the testimony be duly examined and found trust-worthy, its acceptance is the result of a logical intellectual process, and has neither merit nor demerit, spiritually. It is surely to the neglect of this plain distinction that is due an amount of confusion and irritation in Theologic History, almost justifying the Adage "In "Nomine Domini incipit Omne Malum".

"Science," whether real, or of that sort which St Paul brands as "falsely so called", is bent on *Knowing* its Maximum of Facts. Faith is quite hopefully and cheerfully content with Knowing nothing, and believing all things. Knowing nothing, *i. e.* of things in her Domain unknowable, and believing all things, in her Domain believable—all things namely, consistent with a highest Ideal of Infinite Wisdom, ultimately supreme in the Universe, and justified of all her Children.

It may be thought that in presence of such prevailing "Faith" as this, our Scholastic "Theology" might be too summarily dethroned from the height she has so long held *ex Cathedra* in the Temple of Christendom; reduced to the meek, lowly and brief confession, "God is Heaven, we are on Earth, therefore let our words be few". There would at least be a compendious sweep from the Arena, of "many

“things hard to be understood—Scriptures wrested by “the unstable to their own confusion” (vide St Peter). Whether such sweep would carry with it many things valuable, as resulting from expenditure of high human ability and zealous labour is, from the Religious point of view, a secondary question. When Astrology and Alchemy had to make way for Astronomy and Chemistry, there can be no doubt that much time and toil of misdirected Genius, became nearly valueless to the world’s appraisement. But earnest and skilled labour, if even only as exercising Earnestness and Skill, can never be lost. Whatever is *real* in the results of “Scholasticism”, will endure, and work into unison with the integrity of Catholic Truth, just as the Chemist and the Astronomer of the present day, acknowledge the obligations of genuine Science, to Searchers after imaginary mutation of metals, and fanciful influence of Twelve “Stellar Houses” on the destiny of Mankind.

The question to be considered is, how far “Hearing Christ”, in obedience to the “Heavenly Voice”, leads to *Knowledge* unto Theology, and how far—to *Wisdom* unto Religion.

It will be found by referring to Messianic Preaching and Teaching, whether Sermons on Mount or Lake, or Parables, or recorded utterance to Disciples or Opponents, that Religion of the Heart is every where, and Theology of Systematic Head-work, well-nigh nowhere. The Teaching of our spiritual High-Priest, squares habitually with that of Evangelic

Prophets, Schoolmasters to bring us to His Grace and Truth; requiring of Man no Service but that of Justice and Mercy to his Neighbour, and faithful Humility to his God.

Such Humility wraps her head in her mantle, pondering in silence things too high for human reach—Ways not as our Ways, Thoughts not as our Thoughts. “Keep thy foot” says the Preacher, “and be not rash with thy mouth to utter any “thing before God”—warning us that such utterance may prove no better than the “sacrifice of fools”; that the worth of our words in such Presence are likely to be inversely as their volubility. Let us trust then to the “Religion” that ponders, rather than to the “Theology” that discourses.

If to hear Christ, be to hear that the Union of Faith, Hope and Charity, is the sum and substance of His Doctrine; that to teach and preach the Cross of Self-Denial (*i. e.* Unselfishness), with keeping the Commandments, comprehends a full exposition of the Saving Gospel—it may follow that Churches relying on other Powers (Tongues, Predictions and Mountain-Movings) will decline signing so simple a Passport to the Kingdom-of-God. Churchmen whose trust is in weighing and sifting External Evidence to Historic Signs and Wonders, may consistently turn away, with a “Non Possumus”, from endorsing a Child-like Creed that ignores the Learning of Libraries, as “generally” necessary to Salvation. Yet if such Learning be necessary *at all*, how could a

Church Catholic, recognising no distinction of persons “in Re Salutis”, maintain an “exceptional” Spiritual Necessity for recondite Book-Work?

If we hear Christ and Christ’s nearest and earliest Exponents, we shall be encouraged to stand fast in the Spiritual Liberty wherewith He hath made us free, entangled with no Yoke of bondage to Earthly Elements, foreign to our Unearthly Interests. The Charter of Catholic Unlettered Freedom throughout the World, is written that he who runs may read, “ONE THING alone availeth in Christ,—the Faith “that worketh through Love”.

But it is, and must remain, a hard Doctrine for Human Learning of the Churches, a Doctrine hard to hear and to bear for Scribes and Doctors of such Learning—this strange assertion, on Apostolic Authority, that *without* “Charity”, though having all things, we possess *Nothing*; and that *with* “Charity”, though having Nothing, we possess *All things*!

Every one knows how St Paul has exhausted the grandeur and Beauty of Human Language, in portraying the Tone and Temper of this One all-sufficing all-surpassing Gospel-Grace, the *Agape*, without which, Knowledge, Prophesy, Alms-giving and Wonder-Working in collective sum-total, are null and void, or Nothing-worth!

This xiii Chapter of Corinthians shewing us a “More Excellent Way” than Learning and Signs and Wonders, is in itself a Gospel so sublime in its simplicity, so simple in its Sublimity, and withal

so hard of acceptance with our complex Human Wrong-headedness, that perhaps our Rubrics might do well to let us hear it oftener in our Daily Liturgic Services.

The Hundredth Psalm and the “Venite Exultemus” are right-noble and Soul-awakening Hymns; the “Te Deum”, a glorious Symphony, rising as a Pæan of the Church Militant, though exulting, alas! too often in other Battles than against Sin and the Devil; no one would grudge them their stereotype in our National-Prayer-Book,—but all their splendor pales ineffectual before the Light and Life of Divine Inspiration thrown by the Holy-Ghost-the-Comforter, on that most “Excellent Way”, open and free to the lowliest Comer, however beggarly his equipment in gifts of “Miracles, Healings, Helps, Governments “and Diversities of Tongues”!

If this XIII of Corinthians were read as Perpetual-Epistle in the Daily Service, it would not be easy, one would think, to forget, as Party-Spirit now and then, *does* forget, the inalienable characteristics of Christian Manhood, the thorough nobleness of true Christian Breeding. The titles of Paul of Tarsus are manifold, but among them all is surely, if we may use a conventional term, that of “Gentleman” by God Almighty’s Patent! How Princely the “Politeness” of a Temper “kind, unenvious, unvaunting, “thinking no evil, not-easily-provoked, *seeking not “her own”*. But truce to lame quoting from memory, where every word, changed or omitted, is as a pri-

celess pearl dropped from a *Rosary*. Would that “Quinquagesima” were Fifty Two times a year!

As St Paul, when thus writing to his Corinthians, *thought* that he had the spirit of God—may not we, as many as wish it, think so too, think *i. e.* that he was thereby teaching the true Faith in Christ. Some of us will risk it, even at the cost of registering fewer and shorter Declarations and Promises, Vows and Oaths, duly sworn in the Name of One who bids us “Swear not at all”.

There are pensive Observers to whom Christendom at this present period of its History, seems, as it were, pausing where Three Roads branch off in different directions. One, straight onward and upward, by no means running smooth, but always rising into clearer and purer regions. This Path, we need no Finger-post to tell us, points Heavenward, and is the Way of that Religion, whose Catholic Trinity-in-Unity on Earth, is the indivisible Spirit of Faith, Hope and Love.

The second Road, flat, dull and dim, of the Earth earthy, is marked as leading “Nowhither”—unless by day, starless by Night, the null-and-void Path of sluggish “Indifferentism”.

The Third plunges at once downward, with promise of rapidly leading *Somewhither*, by slippery steep-places, convenient for Multitudes rushing down violently, when bent on choking in swamps of Animalism, grunting wroth at the Cross of Self-Denial, to wallow in the congenial mire of Selfish Indulgence.

What tone of Teaching, Preaching and Warning, will the Churches adopt, as best adapted to rouse these sluggish, and check these Swinish tendencies of our weak and wayward Nature? *That* is the Question. Is it to be Religion Inward and Spiritual, or Theology Outward and Historical? The one appealing systematically to the Intellect, through the medium of traditional Records, interpreted by the Learned. The other crying fervidly and pathetically, with no Evidence or Interpretation but the Inward Voice of the Comforting Paraclete—"Awake! Thou "that sleepest, and Christ shall give Thee Light!"

It is a Question on which turns, to mere mortal apprehension, much of the Earthly Future of our Churches. A Problem however to which the elements of Solution are wanting, for those among us, who still doubt whether, to any practical purpose, there *be* any Holy Ghost! Christians of a strong Objective, Occidental temper, to whom the *Will* of Man to do the Will of God, does *not*, as St John affirms, afford a key to the Doctrine, whether it be of God. Practical Persons who would zealously accept Faith, Hope and Love (or their *Converse*) as Alpha and Omega of Godliness, did but the Sun some morning halt awhile, in his daily Course, to tell them so.

In these Latter Days, when many run to and fro, and Knowledge is spread abroad, it will, one may think, hardly be the complex Learning of Theology, stirring perverse Questions, but the silent

Wisdom of "Religion", breathing Unity of Spirit, that will draw the leading Influences of Intellectual Culture into Harmony with the Gospel.

But our Protestantism of the Nineteenth Century must move on, and not limit its Protest to that of the Sixteenth.

The Temper of "Transubstantiation" has not limited its "substantiating" or solidifying process, to that of materialising the spiritual Elements of the Eucharist into Grain-Bread and Grape-Wine, maugre the express Declaration of Christ, that His mystic Words were *spiritual* Life. Neither must Protestantism limit its remonstrance to but *one* Metaphor that has been solidified into Prose. Has not the Figure of "Baptism" been equally subjected to the Substantiating Process? The *Figure*, by which, as St Peter writes, the lustral Water of bodily Purification, is made to *symbolise* the Saving Answer of a Good Conscience towards God!

Have not, again, the Resurrection and Ascension of our *Spiritual* Bodies, been in like manner dogmatically substantiated into the material (well nigh *mechanical*) rising and uplifting of sensuous ponderable Flesh and Blood, which earthly kind of Flesh and Blood, we are taught on highest Authority, cannot inherit the Kingdom of God. "To Hear "Christ, is to hear that the *Spirit* alone quickeneth, "the Flesh profiteth nothing." (John vi.)

Can it be tending towards Edification and the Union of Heart and Head in one and the same

“Reasonable Service” that towards the end of this Century, we should still be clogged with solemn Parliamentary Declarations that “Christ did truly “rise from Death, and took again his Body, with “Flesh; Bones and all things appertaining to the per-“fection of Man’s nature, wherewith he ascended “into Heaven and there sitteth” *x. τ. λ.*

Surely to ordinary intelligence, unskilled in subterfuge or sophistry, this Third Article of our State-Church, expressly countenances a physical Substantiation of Spiritual Elements, differing only in degree from that against which we so zealously protest when incorporated into the Roman “Trans”, or even the Lutheran *Con*-Substantiation of Eucharistic “Grace and Truth”, as assimilated in our Hearts by Regeneration through Christ.

Would it be worth while to have waged and caused Wars and Persecutions unspeakable, on questions of mere verbal scope, if we can still accommodate our Understanding to the Words above quoted!

But need such be words *literally* received?—Are not we at liberty to accept them metaphorically, poetically or spiritually? If so, it would tend greatly to clear up Conscientious Demur, both Lay and Cleric, were such liberty vindicated on Authority. As things are, many a weak Brother may well be haunted with the Spectre of Perjury (*Credite experto*) on signing the Parliamentary “Forty-Save-One”, when he reads that he is not to draw the Article

aside, but has to *submit* to the plain and full meaning thereof, as categorically insisted upon by the State-Establishment of this Epoch, no less than when presided by the "Bright Occidental-Star Queen "Elizabeth", or that "Majestic Sun in his strength", King James, of erudite Orthodoxy.

There are some who would humbly petition Throne, Lords, and Commons, to reconsider this and similar questions, rather than risk entangling Church-and-State, in undignified "Quibble", to avoid the shadow of darker Sin, resting upon deliberate and enlightened Affidavits, of such tenor, in these current years A. D. of an older Period.

As the "Natural Body" is anterior to the "Spiritual Body", we would fain assume that Parliament Spiritual-and-Temporal, implies by "Perfection" of Man's Nature, the Doctrine that Man rises from Death, and ascends Heavenward, not *ponderably* but spiritually, or psychically.

If this, and all that inseparably follows this, were but set forth on Authority as Anglo-Catholic Doctrine—*One* great gulf would at least be closed, that now lies fixed between the Free Active Intellect and the Conventional Passive Reverence, of our Progressive Society.

There is at least One Consummation devoutly and with One Accord to be wished, by all that is earnest and faithful in Church and State.—"What "is it then?" asks St Paul; His reply rings Divinely and Humanly Catholic—"That we should worship

"with the *Spirit*, and worship with the *Understanding* "also!" (1. Cor. xiv.)

It seems more and more borne in upon deliberate and truth-seeking examination, that a certain constitutional and circumscribed Objectivity of Apprehension, has led Mediæval Christendom to a kind of Systematic "Substantiation" of florid Eastern Poetry into pragmatic Western Prose. It is, we may venture to affirm, this Pragmatic Positivism of incidental or circumstantial Narrative, that affords such easy but poor triumph to Biblical Critics, of the so-called "Rational" school. But surely we have no just right to quarrel with them, for fairly exercising their destructive vocation. If we set splendid jewels in crusty edible material, we can hardly blame the Mice, should they nibble at it. No fear of their damaging the Adamantine Diamond, which, after all, may shine the brighter, when disengaged of its friable framing. Let learned Critics have full scope to criticise external "Circumstance", under whatever guise it may present itself; they can only be doing good, in homage to Truth, even were it but in tithing mint and cumine. "Spiritual Principles", they cannot attack, or would only attempt it to their own prejudice, as warring against the Invincible. It is to these "Spiritual Principles" that we bow down, when we hear Christ as Representative of the Changeless and Unchangeable Godhead.

Theologians are angry with Critics and assail them with hard names, for doing work that legi-

timately belongs to them; they are guilty of no sacrilege should they merely invalidate the *narrative* of a Parable or Apologue, when presented to them as history. It is only doing the keenest of them justice, to say, that not one has been found to throw the first stone at Faith, or at Hope, or at Charity. And *they* are they, that alone perpetually testify of God, through the Grace and Truth of Christ.

It would, from this point of view, be apparently the Modern Mission of Protestant and Spiritual Catholicism, to resublimate, or respirtualise all such material Substantiation, as inconsistent, no less with the earliest and simplest, than with the latest and maturest forms of the New-Covenant, written on the Heart, saith the Lord.

Some, at least, not to say Many, of the mischievous misconceptions and controversies that estrange the cultivated Intelligence of our Day from the Divine Church of Christ, might be found, on analysis, to be little other than Dogmatic Petrifications of Oriental Allegory, into Occidental or matter-of-fact Objectivity.

St Paul has indeed only once literally labelled an Objective Narrative as an Allegory, and St Peter has only once expressly spoken of "Regeneration by "Water", as a Figure of speech. Yet who can read the fervid poetic outpourings of Apostle or Evangelist, without mentally perceiving again and again, the same "Nota Bene" between the lines (*Zwischen*

*den Zeilen).* Who can read the transcendent Gospel and Epistles of St John, as vernacular Prose?

Then turn we from the Teaching of the Disciples, to that of their Lord and our Lord, and let us see, throughout, whether in His Model of Prayer, or Sermon on the Mount, or Instruction by Parable, or Inculcation of Self-Denial, or Compression of *all* Commandments into *One*, or Scene of “Last Audit”, or Institution of Baptism, or Institution of Last Supper,—whether in all or any of these there can be found a shadow of stress laid upon Outer Circumstance or Sign, as essential to Inward Principle or Thing-Signified!

If any one be in doubt on this head, let him turn to Christ’s own express colloquy with his Apostles, on the Question of the “Letter and the “Spirit” of His Words “It is the *Spirit* that quickeneth” *x. 7. 1.* (John vi.)

But many, we read, went back, on this very score and walked no more with him. Then said He to the Twelve, “Will *ye* also go away”? Simon answered “Lord, to whom shall we go? Thou hast the Words of Eternal Life”.

Peter then clearly accepted the Words of his Lord as *Figurative*.—Yet what a Structure of “Substantiation”, have Petrine Dogmatism and Scholasticism been able to rear on the foundation of those very Words in their “Literal” or Objective sense! (John vi. 53.)

Choose *we* whom and what we will follow,—the Spirit that quickeneth, or the Flesh that profiteth

Nothing. Shall we stay and hear Him or shall we also go away—we know not whither!

Surely through all the didactic pages whether of Gospel or Epistle, whose Instruction is so popularly and habitually cast in the mould of Parable and Vision, we may or must, occasionally append the Saving Pauline and Petrine Clause,—“which “things are an Allegory”!

Let us hope that by mutual postponement of Signs to things signified, there may thus be a gradual filling up of this Gulf, otherwise ever growing deeper and more impassable, between the Mental Intelligence and Emotional Piety of this Age, and other Ages to come. We can all see such Chasm far deeper and more abrupt under the Hierarchy of Rome, than in Lands under Protestant Rule of less Un-Reasonable Service. In our Islands, as no where else in either Hemisphere, we have hitherto had Clergy and Laity on an equal level of Mental Cultivation. No Vocation has perhaps in truth, yielded such rich and varied tribute to the Domains of Science and Literature, as the Ordained Ministry of the United-Kingdom. And *therefore* it is, we may fairly infer, that hitherto no Laity in the world has evinced the same affectionate respect and attachment to a National Church, as in our own Protestant Polity of absolute Freedom in things Intellectual, and at least relative largeness and manliness of Judgment in things Theological.

But the World moves on—"puo se muove"—not only our own World moves, but Astronomers are satisfied that *all* Worlds and *all* Systems move on, and *never* twice over the same space. If such Law obtain, Parliament may have "Perpetual Motion", at a cheaper price than it once offered. Movement, progressive or retrograde, thus turns out to be the inevitable Law of God, Changeless and Universal, as God's Laws needs must be.

How then can the Earthly activity and adaptability of Christian Instruction and Catholic Development, whether Collective or Individual, be exceptionally left to stagnate, cramped cribbed and stunted, in unsympathetic Stereotype!

Chemical Science has, we hear, succeeded of late in solidifying Atmospheric air. No doubt very interesting to see on a small scale, but not the less fatal to our lungs were such substantiated Aether introduced into their pulmonary cells. Might not some sort of parallel be established between Lay-Science thus curiously solidifying the very air divinely breathed into our nostrils by Creative Fiat, and Dogmatic Scholasticism similarly bent on Substantiating the Divine Spirit of Evangelic Scripture, breathed into our Hearts through the sacred afflatus of Prophecy and Parable. Can Human Souls in their free-yearning Aspirations Heavenward hope to be more blessed or edified by Transubstantiate or Consubstantiate Metaphor in Spiritual Elements, than would Human Lungs be freshened, in their Systole-

Diastole working, by artificially congealed or crystallised “Oxygen” in their physical tissue?

If the Parallel be false or irrelevant, why do we then, as Protestants, quarrel with Rome to the Death, on the question of Material Bread and Wine, transubstantiated from Christian Grace and Truth in the One Sacrament; and *half* quarrel with Her as to, the Other, on the Score of her similarly condensing the lustral Answer of a “Good Conscience “towards God”, into Baptismal Regeneration inalienably identified with the “Water”, that can at best but purify the Outward Man.

Whether the Question be one of Substantiating Spiritual Bread and Wine in the Eucharist, or Spiritual Water in Baptism, or Spiritual Body and Bones in the Resurrection and Ascension of the Dead, there can be but One and the same great Principle at issue, and that One Principle is the Consicentious “Liberty wherewith Christ hath made us free”! What Doctrine would St Paul in this Century preach, but the Same, and with the same fervent emphasis, with which he roused and rebuked his “Foolish “Galatians”, bewitched under the bondage of “Beg-“garly Elements”,—to which He gave way, by subjection—No, not a foot’s breadth, that the Truth of Christ’s Gospel might continue.

What would the clearance of all these ungenial material incumbrances amount to, but to a Vindication of that Liberty of Spirit, in which the Great and Glorious Apostle of the Gentiles urges us with

no uncertain sound of the Trumpet, to "Stand fast, yielding to Bondage, No—not for an hour"!

But would St Paul sweep away our Signs and Wonders, Symbols and Ceremonies? We know, from himself, he would sweep away nothing, and do nothing, and say nothing, that could needlessly cause his weak Brother to offend; but that he would not yield one jot or tittle to the Idolatry that would substitute Outward Signs for Inward Things signified. Signs are good and powerful in their use, bad and dangerous in their abuse. The humblest Soldier nobly confronts Death for his Flag, but would be no less a Traitor, should he follow such Flag towards Treasonable Enterprise. All our Christian Signs, Symbols, Ceremonies and Allegories, are Beggarly and Traitorous Elements, unless tending always and every where, towards the One Christian Climax of pure and jealous Worship of a Spiritual God in Spiritual Truth.

Let us prove and verify by this test, the Loyalty of all subordinate and extrinsic help towards such Supreme Service of a Jealous Power, that brooks no bowing down to any Image or Likeness "Simile "aut Secundum".

As far as outward or incidental evidence of Tongues, Prophesies and Wonders, can lend adventitious aid to the Soul's Cause, let them be held worthy of due acceptance by the few to whom they appeal. But we, who are the Many, and the Unskilled in hidden lore, we may be thankful to have

been shewn an easier and “More Excellent Way”, open to All as a Catholic Way needs must be, without exception and without distinction of Person. Hear we Him, who invites *All* who travail and are heavy laden, to seek and find, by such Way, not Evidence to their Senses, but Rest to their Souls.

Our National Liturgy (high among England’s “Titles Manifold”) when praying for the Good Estate of the Catholic Church, aspires towards “Unity-of-Spirit”, as the crowning Consummation to be wished, by *All* who profess and call themselves Christians. Who, among us, would not in the Abstract, give his ‘Amen’ to such Prayer, yet in the Concrete, as Churchmanship now is, who dares hope for its fulfilment!

How is it that we are all with one consent proclaiming a Test of Christian Discipleship, which we practically acknowledge to be unattainable in the direction we persist in pursuing?

By ‘Unity-of-Spirit’ we are to be known as Christ’s Disciples, yet as things now are, we have to acknowledge this One essential Temper of Soul, as beyond our reach, an *impossible* “Grace of our Lord “Jesus Christ”, too high and too holy for our weakness or waywardness to arrive at. Had the Name and Device of His Churchmanship instead of Unity been written “Legion”, it would seem, that on the road we now travel, the Son of Man at His Second Coming, might have found us “Orthodox”.

We have hypothetically attached the word “impossible” to this Christian Grace of Spiritual

Unity, surely a strange epithet with which to qualify that Disposition of Heart, which is made the One pledge of Discipleship to Him, whose “yoke is easy “and burthen light”.

It is a painful dilemma, worthy of sad and sober reflection. We daily profess our Belief in the Holy Ghost, as the Spirit of Peace and Consolation, whose “Fellowship” we continuously claim, as Members of that “Communion of Saints” (*Agia Koinonia*) which our Creed makes Synonymous with “Holy-Catholic-Church”—and yet we are compelled, both by experience and anticipation, to renounce as hopeless, that Spiritual “Unity” which we know to be sole sign and seal of our Partnership with the Paraclete!

How is it that so many Christian Churches have been so long seeking, without finding, that which they confess to be the One Thing needful towards true Discipleship. They have been seeking it for Centuries, under all Climes and Conditions,—seeking in the Name of a Power that proclaims, “Seek and ye shall find”, yet they have *not* found it.

It would seem no forced Conclusion that inferred, they had been seeking their Treasure in a wrong direction.

The Apostles, we read, were one day, assembled, as of “One Accord”, (*δυνατομαθόν*), representing, at least for once, the Whole Church of Christ, as gathered together in Unity-of-Spirit and the Bond of Peace. *Then* it was, that there came a Sound

from Heaven, and they were filled with the Holy Ghost. Without such “Accord” there would have been no such Sound from Heaven, for Heavenly Sounds are Harmony, as the Breath of Christ is Peace. Such Breath had already been breathed into their Hearts by the Prince of Peace. Jesus had met them with His greeting, “Peace be unto you”—and breathing on them had said “Receive ye the Holy Ghost”.

Were it not worth the while of actual Christian Churches, to barter for One Breath of this Spirit of Peace, this Peace of God in our Hearts, much of the complex “Science” in our Heads, that has hitherto sought and prayed to so little purpose.

One Thing, we all proclaim, avails towards “Salvation”, and we load ourselves with cumbrous Ways and Means, in which that One Thing is wanting. A light and easy “Viaticum” called “Religion” is offered us for our Pilgrimage from Here to Hereafter; it contains the “One Thing Needful”, and no more; but we choose rather to stagger under a weight of Impedimenta known as “Theology”, representing Things many and various, but not hitherto rich in the Faith that works only by Love (*δι Αγάπης ἐνεργονμένη*).

We are dealing in Iteration, line upon line, but a Nail can only be driven by hammering.—“Theology”, we repeat cannot even sincerely *seek* this “Unity of Spirit” which presents itself, as the Bond of Peace and the very “Shibboleth” of the

Gospel. Theology assumes the title and the tone of “Science”, and Science has nothing to say to the “Soul”, but addresses itself exclusively to the “Understanding” of the Man. The province of Science is to know and to prove. She deals neither in Sentiment, nor Emotion, nor Aspiration, but reasons dryly, keenly and closely with the Intellect she invokes. This is *legitimate* Science, highly to be reverenced in her own domain, neither unworthy the name of “Sacred”, when devoted as “Service “of the Mind” to the Worship of the Power to Whom the Mind, no less than the Soul, is due. But the Jurisdictions of the Two are separate, and to the neglect of this distinction, it would seem, is chiefly owing the failure of the Churches in realising that Spiritual Condition of Triune Faith, Hope and Love, without which all “Scientific” Moving of Mountains is nothing worth. One says “Scientific”, but would Courtesy permit, it should rather be written, *quasi*-Scientific, as belonging to that “Gnosis”, which St Paul emphatically pronounces to be “Science “falsely so called” (*γνῶσις ψευδώνυμος*). It is this assumption of a Name that does not, and cannot belong to it, that has apparently forced our Ecclesiastic Theology into Paths that are not Paths of Peace, and Ways that are not Ways of Pleasantness. The Only “Theology” compatible on Earth, with the Paths and Ways of Christ,—leading to Unity of Spirit and the Bond of Peace, is a “Science” whose highest Honour is its Confession of Ignorance, “God

“is in Heaven, Man upon Earth, therefore let his  
“Words be few”.

The natural Antithesis to such high and haughty “Theology” claiming to *know* Things Heavenly, is the lowly and humble “Religion”, that is content with knowing Nothing, but believing all things,—all things namely, Inward and Spiritual, vouched by the Holy Ghost in the Heart of a faithful Christian Disciple. Religion knows nothing and heeds nothing of Person, Place, Time or Circumstance, but listens only to the Words of Life and Truth, that are *felt* (by Divine Promise) to be God’s Doctrine in the Soul of all and each *Willing* to do His Will.

It is thus, by this Divine Charter of its existence, that the Religion of the Christian lives alone on the Words of Christ, or of Christ’s Spirit, of which it holds an unerring Test in its own keeping. To such Religion recognising only Divine “Principles” guaranteed by ever present Divine “Evidence”, it is as easy to hold its single simple Faith, in Unity-of-Spirit, as we know it to be impossible for busy and learned Theology, cumbered with all the curious cares of the “Scientific” Vocation above glanced at.

There is indeed a poor spurious substitute for “Unity of Spirit”, in the guise of “Uniformity of Opinion”, which it has been often the bent of Human Theology to impress into its Service, in lieu of the absent Reality. Hence the darkest pages in the Outward Annals of Christendom, Annals written in blood as Triumphs of Anti-Christ in Kingdoms of

this World. Never yet was Church-Persecution that did not rise from Theologic zeal for Outward Uniformity of Opinion, to fill the room of Inward Unity of Spirit. We may be thankful that the Counterfeit Coin has had but limited currency, for at best, this "Uniformity" is a dull hide-bound stereotype thing, fatal to Life-of-Mind, which lives only by Friction and Collision, a base Element of Bondage, Schoolmastering us only to Servitude, and traitorous to the Liberty with which Christ has made us Free:

Uniformity of Opinion is so remote from that Unity of Spirit for which it has often had to do duty, that it may be said rather, to be in its nature incompatible with it, as indeed with every other Sentiment of real Conviction. The zeal of Official Uniformity may be usually reckoned in the inverse ratio of its mental earnestness.

The faithful Hearers of Christ are so far from being limited to any such Systematic Opinions, that they really stand altogether outside the lines or bounds of speculative "Opinion". Opinion can only refer to debateable or questionable Elements, the domain of Narrative, or Critical Disquisition. With such Matters, Religion, above all the Pure and "Catholic" Religion of Christ, has no concern, or at any rate can only notice them, as a Worshipper glances at an accidental Scaffolding round his Temple. Religion is vitally concerned only in changeless Divine Principles, which in the Religion of Christ, are Faith, Hope and Love, attested in the Heart by the still

Voice of the Paraclete, and on which, curious or officious Opinions have no more hold, than the idle winds of Earth upon the Fixed Stars of Heaven.

Listen to the Prayer of Christ, the “Pater “Noster Qui es in Coelis”, and shew a Clause on which “Opinion” can find utterance!

Listen to His “Sermon”, His Parables, listen to His Precepts. He bids us keep the Commandments.—He bids us raise the Cross of Generous Self-Denial—He sets forth to us the Great Audit of God’s Final Judgment tempered by Mercy.—He institutes a Sacrament of *Spiritual* Water, figuring the Soul’s Purification by the Answer of a Good Conscience towards God, and a Second of *Spiritual* Blood, typifying to Converted Jews the Spiritual Sacrifice of a true Paschal Victim, dispelling Egyptian Darkness of Soul, and propitiating the Angel of Death, passing over their Houses with the Wages of Sin.

With the exception of the Two Sacraments, which, for reasons not far from the surface, *have* Elements of “Circumstance” in their Institution, there can hardly be found in the whole range of Messianic Teaching, a Single Precept or Doctrine, in presence of which, mere Human “Opinion” does not bate its flippant breath, in hushed homage to Sacred PRINCIPLES, endorsed or guaranteed by the Holy Ghost, on the Tablets of every healthy Heart of Man.

It is this ignoring of every Law, Tradition, Person, Place, Custom or Circumstance, not intrin-

sically identified with Primary Pandects, finding Confirmation in every cultivated Human Conscience, that constitutes the real changeless Catholicity, Originality and Eternity of CHRIST's "Religion".

If it were permitted to modernise and familiarise the grand Epic and consecrated language of Mighty Men of Old, we would risk saying that the "One "Thing availing in Christ", was Christian CHARACTER!

We hear much of the Abiding and Gracious Triad "Faith, Hope and Love" which means, we apprehend, in weaker words of modern idiom, a Temper of Faithful and cheerful Kindness. But may we not occasionally gain as much in perspicuity, as we lose in sublimity, by reducing these Abstractions of Christian Grace, to individual personification, as when for example we offer the hand and heart of fellowship to a faithful, cheerful and kindly *Man!* The Sublimity of Abstract Virtue seems to need the *Man*, to give it local habitation, as the grandeur of the boundless Ocean needs a *Ship* to excite aesthetic interest. It is surely Personal "Character" that works all the wonders and inherits all the Promises of the Gospel. What in the Divinity and Power of Christ Himself, but the personified godlike Influence of Character! When Paul sketches his immortal Cartoon of "Charity", what does he do but portray by the few superb lines of a Master-Hand, this very Character of Christ, in excellence so supreme, that at His "Name", every knee of things Heavenly and things

Earthly, must bow in allegiance to a Name and Character higher and better than their own.

When we think and speak of Faith, Hope and Love, as keys to the Kingdom of Heaven, let us at any rate remember that such keys though opening Heaven's Gate, are themselves of earthly temper, and forged for every-day use. That "Faith" is Religious Confidence in God's Providence, that "Hope" is cheerful courage under the trials of Life, and that "Charity" is that Temper and that Character, of which St Paul has so spoken, that all others thereafter would do well to hold their peace.

To return to the "Two Sacraments", we have risked surmising that in deference to divers Judaic Legalities that came by Moses, both "Baptism" and the "Last-Supper" involve certain circumstantial and exceptional conditions, of a sort to bring them, at first sight, within the Province of extrinsic "Opinion" or debateable conjecture. Theologic "Science" has naturally and fairly seized upon this congenial and abnormal Evangelic material, turning it to account in a notable way, which we propose very briefly glancing at.

## BAPTISM.

The Sacerdotal Jews, in their Ceremonial Ritual, were, we all know, greatly given to those cleansing lustrations by Water, to which, a popular and

wholesome Instinct, specially in the East, has always attached sacred associations, as in the service of a Virtue near akin to Godliness. The Initiatory Dippings of Proselytes as illustrating their Regeneration, or “New-Birth”, from the Death of Gentile Idolatry, to the Spiritual Life of Israel’s “First and Great Commandment”, were sufficiently significant of this tone of Patriotic and Monotheistic thought. Pharisaic addiction towards an ostentatious overestimate of these respectable and expressive formalities, even to the risk of Liturgic Signs superseding Things signified, is, as we all read, a frequent subject of rebuke and reproach in the Public Ministry of our Spiritual High-Priest. The Divers Hand-Washings, with washings of Pots, Platters, Cups, Vessels and Tables, are often by Him alluded to, in terms other than laudatory. But knowing and marking what is in Man, the Christ of Israel at once puts His discriminating Finger on this local characteristic weak-point of outside Scrupulosity, as popularly available for higher purposes of truer Purity—the Purity, to wit, of the Inward Life (or “Soul”), so obviously and significantly indicated by lustral ablution of its bodily or material adjuncts.

Hence, to ordinary apprehension, the exceptional Externalism of our Christian Sacramental Baptism, *figuring* a New-Birth by “Water and the Spirit”, (N. B. Syriac expression, for “*Spiritual Water*”) in contradistinction to the *Material Element*.

It is by this Metaphorical Water, that in Gospel and Epistle, is again and again mystically implied the Inward Saving Grace of the Sacrament, which the Apostle Peter with such express Emphasis, designates as “figuring” the Answer of a Good Conscience towards God.—Language surely as antithetic as may be, to every notion of Efficacy in the outward Rite itself. A clear Protest against theories of Regenerating Virtue intrinsically residing in Outward Circumstance or Sacerdotal Ceremony.

To put “Substantiating” tendencies of an Objective School, still more out of Countenance, we find this Metaphoric *Water* of Evangelic Baptism, actually turned by the Prophetic Forerunner of Christ, into Metaphoric *Fire*. Behold the Voice is heard of One Crying in the Wilderness, “I indeed baptize “with Water, but He that cometh shall baptize you “with *Fire* and the Holy Ghost”.

Baptize with Fire! Baptize with Water! What is this that He saith? “Fire and Water, and the “Holy-Ghost!”—We cannot tell what He saith—*save* by the aid of that Enlightening SPIRIT that alone throws the Light of Life on the darker Letter of our New Testament.

Ceasing to be Children, and putting away Childish Things, what boots it to Christian Manhood, whether the *Purity* of Water, or the *Energy* of Fire, be made picturesquely and significantly subservient to the One abiding Catholic Cause of Worshipping a Spiritual God in Spiritual Truth!

Line upon Line, Precept upon Precept, if we hear Christ and His Doctrine, are we taught that such Worship alone is sought and accepted of such Godhead. Signs are but Signs, as Shadows are but Shadows. Fire and Water, Oil and Salt, Blood and Iron, what matters it?—*talia necne, quid refert!* Veni Creator Spiritus!

"Come Holy Ghost, our Souls Inspire,  
And Lighten with Celestial Fire!  
Enable with Perpetual Light  
The Dulness of our blinded sight!"

It is with this Baptism of Spiritual Water, Celestial Fire and Perpetual Light, that the RELIGION of Christendom would fain Baptize even Babes withal. Taking them in Her Arms and blessing them, as did He who in displeasure said "forbid them not" *z. τ. λ.* Surely a good, gracious and graceful work, and none the worse, we may think, for being worked by "Sureties", in temper of Faith and Hope, trustful and watchful that on such Christian Dawn may follow Christian Noon, "the Child the Father "to the Man"—words and wishes, signs and ceremonies, figuring and forecasting neither more nor less, than sure and steadfast Hope, that by spiritual Regeneration so typified, this Corruptible may at last put on Incorruption and this Mortal Immortality.

"Infant"-Assumption of Adult Obligations, stands fairly confuted by unanswerable Syllogism, to which our Infant-Baptism gives accordingly no answer, but that of steadily holding its own, with Edification,

against victorious and powerless Proof of keenest Logic—sawing the Air withal.

How indeed should poor, cold, correct pedantry look to prevail on such Plea, against the sacred and sublime Inspiration of “Faith working through “Love”,—against our Prayer that “this Child may lead “the rest of his life according to such Beginning”—against our “Nothing doubting but that our Heavenly “Father *alloweth* this Charitable Work of ours, in “bringing this Child to Holy Baptism”!

Passing strange it must needs appear to worldly wisdom, when it marks how, ever and anon, this style of “Foolishness to Greeks” crops out in Gospel Narrative, as bearing on Christ’s own estimate of the *Religious* worth and dignity of Childhood. Do we not, for example, find recorded in two Evangelists, how Jesus calls a Little-Child to set him in the Midst of His Chosen Personal Disciples, who had been disputing “Who should be Greatest in the Kingdom “of Heaven”!—“Verily I say unto you, Whosoever “shall humble himself as this Little-Child, the Same “is Greatest in the Kingdom of Heaven!”

Here we have a strange, or even strangest, sight, which it may be worth while not only to look at, but as far as may be to look into.

A Chance Unit of these “Little Ones”, Ordained and Consecrated, as it were, by the Hands of the Very Christ Himself, as exemplary Religious Centre to a Circle, on whose circumference stand in mute “Reasonable” amazement, the future Glorious Com-

pany of the Apostles, destined to Teach and Baptize All Nations, in the Name of the Father, and of the Son, and of the Holy Ghost!

Well, it may seem, might St Paul preach to the Christians, of "foolish things of the world confounding the wise, and weak things confounding the "things that are mighty". Surely the Foolishness of Infant-Baptism might find shelter, if needed, under the shadow of such illustrious cognate Unreason as this.

Very alien indeed seems such anomalous eccentricity, from all prosaic, practical prudence, whether of Jew or Gentile. Yet on further thought, steadily and impressively at unity with itself, in fair and full congruity, for example, with the genial, gentle, unaccountable Originality of the same supreme Teacher, Who elsewhere solemnly thanks the Lord of Heaven and Earth, for "hiding these things from the Wise "and Prudent, to reveal them unto Babes" (*Nηπίοις*).

Among "Best Gifts", let us humbly seek that of "Interpretation".

The Jews require a Sign, and the Greeks seek after Wisdom. We of a Generation Eighteen Centuries older, may rather require things signified, trying to settle, while we have time, what manner or standard of Religious Wisdom we recognize and seek to serve.

Would the Interpretation be too bold that should read in Christ's emphatic and repeated approval, distinction and promotion of Childhood,

His solemn Seal and Sanction set upon Childlike *Character*, in its conscious helplessness, its humble ignorance, its simple Earnestness and earnest Simplicity, as the one true type, the only becoming tone and temper of an Earthly Sonship looking up to its God and Father Which is in Heaven!

Till such interpretation be superseded by another more in consonance with the Spirit of the New Testament, we venture to lean upon it in humble confidence, as once for all, indisputably confirming for Christian acceptance, the single and simple Principle which these desultory pages have been lengthily endeavouring to vindicate.

In the Centre of the Circle drawn by Christ Himself, on whose circumference stand the Chosen Disciples and future Apostles of Christendom, is placed by Christ's own Call and Appointment—a *Young Child*, as Representative of best and truest greatness in the Kingdom of Heaven. “Verily I say unto you” *κ. τ. λ.*

Now in What can the surpassing effective Strength of such exemplary Weakness possibly reside, unless in the calm contented consciousness of helpless but confiding *Ignorance*, with the consequent engendering of wisest, safest and stillest “Humility”, in spheres beyond the ken and scope of our Understanding. Knowing Nothing, while believing all things to be “Good”, that are of God, in the temper of that saving Faith which the Apostle defines, with a luminous precision but too often lost sight of, as

“Evidence (or *Substance*) of things Hoped for”  
(*ἐλπιζομένων ἐπόστασις*).

This “Childlike Character” then, as Central Cynōsure of Christ’s Circle, and pronounced, *Ipsissimis Verbis*, to be the One thing needful not only for admission, but for highest distinction in the Kingdom of Heaven, may be fairly, or even must be imperatively, recognised as our “Wisdom unto Salvation” or our Catholic RELIGION of the Gospel.

Such “Religion”, in her simple inarticulate Ignorance, Knowing Nothing, but Believing All things, is installed beyond the possibility (as we apprehend) of doubt or cavil, in the very central fervid focus of Divine Grace, as “Greatest in the Kingdom of “Heaven”.

“Religion,” personified in Childlike Simplicity and trustful Confidence, being thus consecrated by the very Christ Himself as the *Centre*, it is hardly disrespectful to “Theology”, if we seek Her on the *Circumference* of the Circle. By “Religion” is to be understood the Sentiment, the Feeling and the Character of helpless “Humility”, humbling itself under the mighty Hand of God, casting all its care upon that Power, by Whom it believes itself in due time to be fully cared for.

“Theology” from its very nature as a “Science”, is the reverse of all this. No Science of this World, worthy of the name, can have any sympathy with helpless Humility, or any esteem for contented Ignorance. Its whole bent, pith and purpose are

directly and contemptuously antithetic to all the pious, meek and gentle Graces that are the honour, glory and safety of that “Character” which Christ seals and stamps as Religiously greatest, best and Godliest in His Kingdom. It is precisely because His Kingdom is emphatically *not* of this world, while the Kingdom of Science can legitimately occupy itself with no other, that this antagonism, as we apprehend it, between devotional Religion and “scientific” Theology, is intrinsically inherent in their mutual relationship. Earthly or Human Science is not Feminine or Childlike gentleness, meekness and humility, but Masculine and Adult boldness, energy and enterprise. If Religion *could* be made a “Science”, that is, if its domain were within possible scope and ken of Human intellect, then would its actual Christian Graces of meekness, humbleness and simplicity, be as little entitled to “Greatness” in the Kingdom of God’s *Spiritual* “Heaven”, as we know them to be, in the investigation of the *material* Heavens, which so declare His Glory to the Science that can proudly reach them.

Had we but a physical or intellectual ladder to Christ’s Religious “Heaven”, we may, without arrogance, presume that He would never have vested the attributes of Successful Climbing, in the gentle, helpless, confiding simplicity of Childhood. He would hardly have called such a representative Babe, to set him supremely triumphant, in the Midst of mature ambitious Manhood, *striving*, as Winners *must*

strive, who should be first and foremost in the upward struggle. It is however precisely because no such Ladder is accessible to either the physical or mental power of Man, that another “More Excellent Way” is shewn us, and such Way neither physical nor mental, but the “Spiritual” way of Faith, Hope and Love, Meekness, Patience, and *Conscious Ignorance*, as combined in the Character of that genuine, graceful Childhood, which as we have seen, our Lord Christ ranks as incomparably higher than haughty and able Manhood in the spiritual Hierarchy of God’s Heavenly Kingdom.

If this be a true view of the pending Plea, it would seem that Dogmatic Theology could hardly claim to be other Science, than that peculiar Knowledge, or “Gnosis”, which St Paul emphatically denounces as “Science, falsely so called”. Such conclusion cannot be of easy acceptance to zealous Votaries who have dedicated time, toil and talent to its pursuit; but toil and talent honestly devoted can never be lost. Even though “Astrology” had *not* reached the heights of Astronomy, nor Alchemy of Chemistry, we may be sure that Mediæval Star-gazing and Metal-melting would not have missed their reward. “Masters of Sentences” and “Doctores Irrefutabiles” have doubtless in other Ages devoted powers of Genius to Casuistic hair-splitting, that might in right and real directions, have anticipated the “Novum Organon” of the 16<sup>th</sup>, or “Principia Mathematica” of the 18<sup>th</sup> Century.

While Scientific or Dogmatic Theology continues to absorb the time and toil of cultivated and powerful minds, it would be in vain to expect its gifted Professors to career contentedly round the Child-like Primary, that has been so indisputably set by the Christ himself as fixed Centre to our religious Orbit. But there are surely Signs showing on the horizon, which seem to indicate that such Science is waning to the West. Men of earnest and observant temper are daily more and more irresistibly impelled to the conclusion, that the Liberty with which Christ has made us free, is irreconcileably antithetic to what St Paul indignantly brands as the Weak and Beggarly Elements of Human Tradition or Earthly "Circumstance". Elements so long striving to rob us of our Catholic Birthright, by enthraling Spiritual Freedom in the bonds of Dogmatic Stereotype.

Churches outlive successive generations of Men, as forests outlive their falling leaves, and it may still be long by the Calendar, before the Religion of Catholicity can shake off the Sectarian or "Circumstantial" Trammels that have hitherto made null the now trite, but still transcendent Revelation of Christ, that God is a Spirit, and seeks to be worshipped in Spiritual Truth. But Truth has nothing to do with Time, its Triumph is the assured and everlasting Triumph of Reality over Nothingness. It is the Cause of God, and needs no care of Man, save that he himself choose, while he may, whom he will serve, turning towards

Light in allegiance to Good, rather than lingering in the Darkness that symbolises Evil.

But the whole Controversy of Child-like Religion *versus* Rabbinic Theology is condensed into the scope of a single grasp, by the sublime symbolic Teaching of the Teacher come from God, and its concentrated intensity of meaning is only weakened by amplitude of comment.

We have only to rivet our reverential gaze upon the Centre of Christ's Circle, filled by the type of Childhood, as Greatest in his Kingdom, to mark, learn and digest the whole pith and purpose of the paramount Principle at issue.

Let us take one more parting look at this simple helpless, untutored, half articulate Personification of Religious Greatness, pointed out to us by the consecrating finger of Christ himself, as "having Nothing, yet possessing All things", of a Heavenly sort. Provided not only with fair title and due warrant to Naturalisation in the Celestial Kingdom, but absolutely dwelling in fairest of its many Mansions. Who indeed should sooner tenant such Heavenly Freeholds, than those whom the Lord of that Kingdom has so delighted to honour!

What more could Cyclopaediac Science achieve, than is here graciously and gratuitously granted to the humble and simple Spirit of Childlike Faith and Hope!

With so easy and light a Viaticum for our Heavenly Pilgrimage, from such a Hand, who would

encumber himself with heavy “Impedimenta” of learned equipment? What more can the proudest and best instructed Discipleship achieve, than is here offered, freely and beyond price, to the least and lowliest among us? What greater greatness than that assigned to simplest “Childhood” in such “Kingdom”, could Scholastic Science promise or pray for —

“Quid voeat dulci Nutricula majus Alumno?”

But it remains the Mystery of “Foolishness to “Greeks”. Samson put forth his Riddle,—“Out of “the Strong came forth Sweetness”! A stronger than Samson has given us a harder to declare,—“God “hath chosen the foolish and weak of the world, to “confound the Wise and the Mighty”. The humblest may try his Gift of Interpretation—though without the Strong Man’s Heifer at the plough.

*Other Baptismal Doctrines* there are—may one take courage and seek comfort in saying that other Doctrines *have been*, but are no longer? Systematic Syllogistic “Schemes” now neglected and ignored by the world at large, but not as yet altogether buried out of its sight (Art. xvii). Doctrines once known as, “Lapsarian, Sub and Supra”, proclaiming “Pre-“destined Election” of the favoured Few, with co-ordinate Fixed “Reprobation” for the helpless and outcast Many. Strangest and grimmest Schemes of inexorable Schoolmen’s Metaphysics, but to untutored Human apprehension, only feasible by de-throning Divine Justice and Mercy from their Heavenly

Empire, to invest triumphant Evil with Eternal Supremacy in the Universe. Spectral shapes unholy, “Of Erebus and blackest Midnight born”, when once safe down to Stygian Cave *haud rediviva*, who would disquiet them to bring them up!

It has been grandly said by Plutarch, and nobly echoed by Lord Bacon, that Superstition is a more Godless delusion than Atheism—the one being but “Neglect” of Deity, the other, for the most part, “Contumely”. A Contumely indeed, that has sometimes ventured to invest Heavenly Powers with attributes of moral and mental aberration, that would, if reduced to our own mould and measurement, make the worst and weakest among us, shrink from their very shadow in the Sunshine. Yet such are the unaccountable anomalies of the Human Spirit and Understanding, that there never have been wanting in any Age or Land Men of acute intelligence and earnest piety, to endorse Theological Doctrines, that to reasonable and sober estimate, could only inspire contemptuous indignation, as wildest Blasphemies against the Holy Ghost. So compatible, it would seem, are the sternest and grimmest theoretic Metaphysics in the Head, with genial and kindly practical affections in the Heart of Man.

Plutarch relates that a zealous Athenian Worshipper of Diana, while publicly extolling her cruel, fickle, furious and insane enormities, was suddenly disconcerted in his rapt verse, by a prosaic Voice from the Stage, wishing him the happiness

of having such a Daughter! (*τοιαύτη σοὶ Θυγάτηρ  
γένοντο*). Quid multis? “mutato nomine . . .”

Who could fairly demur to the clear conclusion of the same genial and manly Plutarch, when he tells us, he would rather his Neighbours denied his existence, than that they should speak of him, as a fickle, partial, furious, jealous and vindictive Plutarch.

But why dwell now-a-days, upon the once lurid and ghastly existence of Spectres, that no longer overshadow Christendom, as they once did, with the gloomy horrors of Hell’s Triumph. Our own Century has, no doubt, its own full share of sins, sorrows and insanities to answer for, but we are too busy for good and evil, in quite other directions, to be deeply stirred by the memory of cramped, jejune conceptions, and fiercely morbid imaginings of obsolete Monkish fanaticism, Mediæval or other.

Knowledge is spread abroad, many run to and fro, and Nations of the Earth, girdling its Globe in forty minutes, and exchanging notes by Lightning-flash, cast but a dull incurious eye on drowsy moribund phenomena of a Psychologic sort, that in their day of grim vitality have made cheerful men turn pale at the plough and the loom, the blazing forge and the busy mill.

How can our Century, gazing under distinct visual angle, at the wondrous and glorious harmony of Creation’s Infinite Immensity and no less Infinite

Minuteness,—how can this Nineteenth Century care to bend a searching eye to the aching focus of that “Wisdom vain and false Philosophy”, so wisely adjourned in our Christian Epic, to “Stygian Councils”, reasoning high,

“Of Providence, Foreknowledge, Will and Fate.  
Finding no end in wandering mazes lost.”

Surely vainest as well as sternest of Stygian Metaphysics, suggested of shades Infernal, in sourest and bitterest travesty of the Light and Love of the New Covenant, so long shrouded in the dreary Millennium of its darkness. Let us rejoice and be thankful that such spectral Superstitious “Contumely” has been driven to Lethe, by the radiance of that True Light, which, sooner or later, lightens *every* Man that cometh into the World: But let us watch and pray “Ne vanæ redeat Sanguis Imagini”, that it never return to its House whence it came out, finding it “*empty*, swept and garnished”, or the last state of such House might be worse than the first.

Absit Omen!

Rumours (still lingering), were once rife in Christendom of endless “Reprobation” reserved for *all* Human tenants of this Planet, who had never listened to a Gospel that was never preached to them, and who had never accepted a Baptism that was never offered them (cf. Art. xvii). But leaving such multitudinous Adult Manhood, with gentler Womanhood, to other Mercies than Mortal-Metaphysical, let us enquire for a moment after the

Scheme-assured Lot and Portion of the “Little-Ones”, whom our Lord Christ loved to take into the Arms of His Mercy, to give them His Gracious Blessing, to set them in the Midst, and to point them out as truest Types of His Discipleship.

We read in our Baptismal Rubric “It is certain “by God’s Word, that Children which are Baptized, “dying before they commit actual Sin, are undoubtedly saved”.

This “undoubted” Salvation for *Some* at least of such “Baptized” Children, is certainly all that could be wished,—*as far as it goes*.

Would it be presumptuous, to express an anxious wish for another ray or two of Official light thrown on the Future (Changeless and Eternal!) of that vast preponderance of Babes, who have *not* been Baptized, or who, being Baptized, have yet, before dying, had sins of Babyhood to answer for!

Would this be an arrogant Petition, presented to the Throne, the Lords Spiritual and Temporal, with Commons of the Realm, assembled at Westminster, in whose hands rest all Power and correlative Responsibility, touching the Liturgical Formulae of our Church-Establishment?

Such modification of the Rubric would hardly involve, one may presume, more than a fuller expression of the *latent* Doctrine of our *actual* Theology, in consonance with the Divine Mercy of Omnipotence. In any case a Theology claiming the titles and honours of “Science” cannot take refuge in Stereo-

type, from that inalienable Law of Progress, which alone gives validity to "Scientific" pretensions. The "Science" that does not "move on", stands self-convicted of being "falsely so called".

The change in question, would only need a little additional amplitude of phrase, to give Ecclesiastical shelter to otherwise forlorn outcast crowds of smallest "Sinners", and surely our Mother-Church might safely afford them such shelter, "nothing "doubting but that her Heavenly Father favourably "alloweth such Charitable Work" in recommending the poor Babes One and *All*, to the Grace of our Lord Jesus Christ, the Love of God and the Fellowship of the Holy Ghost. The Fellowship of the Holy Ghost that requires nothing that is not given, the Love of God Whose Mercy is over all His Creatures, and the Grace of our Lord Jesus Christ, whose Grace, while on Earth, was so preeminently the heritage of even the least of such *Unbaptized* Little Ones, as now seek official admission to that Kingdom, of whose "Citizenship", by His own Royal Mandate, they were the truest and best-beloved Type.

We read in Evangelic Annals, of a certain Jewish King, who in exceeding wrath at the Royal Name and Realm of Christ, sends forth to slay the Mortal Bodies of all the Children of Bethlehem, from two years old and under.

We read in Theologic Annals, of a certain subtle "Scheme", which in surpassing zeal for the

Royal Law and Light of Christ, sends forth to slay, not the Mortal Bodies of all the Children in a Syrian Village, but the Immortal Souls of all — — — we recoil from the pendant sentence.

It is written “Beautiful on the Mountains, are “the Feet” of them that preach the Gospel of Peace on Earth, and glad Tidings of Good Will to Man. But what Feet upon the Mountains are those, that would cry Peace where there is no Peace, putting Evil for Good and Darkness for Light, preaching “Salvation” that does not save, “Redemption” that does not Redeem, and a God of Merciful Justice to whom a False Balance is *not* an Abomination!

The Historic Deed is known as Herodian Massacre of Innocents.

The Dogmatic Scheme is known as Lapsarian Reprobation of Infants.

Who stands sponsor for the Scheme that so Out-Herods Herod?

There seem to be so many strangest Anomalies in the Construction of Syllogistic “Schemes”, apparently involving the Failure of Almighty Goodness in conflict with Almighty Evil, that a single incongruity, here and there, need not greatly startle nerves inured to the stern shocks of “Lapsarian” Metaphysics. Still it must be borne in upon many minds to enquire, how the inexorable Dialectics of the Schoolmen, have never taken cognizance of the elementary truism, that “Arithmetic” has no hold upon “Infinity”. That it would need, accor-

dingly, but the handing over of *One* Immortal Soul or Infinite Existence, to the Powers of endless Evil, to vitiate the whole Economy of a Divine Theocracy or Supremacy of Good in the Universe! It is surely an Axiom, that no factor can multiply "Infinity" into a Product greater than itself.

### THE LORD'S SUPPER.

HOC EST CORPUS MEUM — HIC EST SANGUIS MEUS.

Here let our words be few, that they at least lend no help towards darkening counsel.

The humblest and simplest, using the Liberty wherewith Christ has made us free, can master within a brief hour, all that directs itself profitably to the Spirit and Understanding of a Man, on a dogmatic question which perhaps beyond any other ever mooted, has brought into the World, distress of Nations with perplexity — — — the Sea and the Waves roaring!

It may sound like presumptuous rashness to speak of so compressing the gist of controversies, that have for Centuries disturbed the equilibrium and exercised the Science of Scholastic Christendom. The boldness is not however of individual Confidence but of Catholic Conviction, founded on Principles

which cannot give way without bringing down the whole fabric of Catholicity, to bury Faith and Hope under its ruins. That which is "Catholic" or Universal, can never be made exceptional; the Truths that equally concern us all, must be equally accessible to all, without distinction of Person. Such Truths can in no wise be limited to individual ability, or scholarship, or opportunity. The highest Catholic type of Christian Discipleship, is the earnest simplicity of "Childhood", which implies that "Wisdom-unto-Salvation" is to be had for the humble asking and seeking, or is not to be had at all.

"This is my Body. — This is my Blood."

It can hardly escape remark, that these Sacramental Words, when pronounced by Christ at the Table of His Last Supper, seem to have caused neither surprise nor hesitation as a "hard saying" to any of the Twelve with whom He sat down to that suggestive "Paschal Lamb", of which in all its manifold traditional associations, He, from the first, had been proclaimed the Anti-Type. "Behold the "Lamb of God, which taketh away the Sins of the "World."

Not a Sign or Sound from Evangelist or Apostle, to vindicate any shadow of misgiving at that Table, as to the real scope of those few Sacramental Syllables, whose Church History was destined to become more portentously eventful than that of any utterance ever humanly articulated.

Does the Wonder dwell in the words themselves, or rather in the wondrous directions and purposes to which they have been turned by the Interpretation of later Discipleship?

Let us keep our Mind's eye steadily bent, irrespective of all lesser Literature, on the plain text of the New Testament, and then see whether we find in the Sacramental Formula, any ground for disquietude to the Company of the Apostles, familiar as we know them to have been, with the peculiar trope, which had long been an habitual Metaphor of their Lord and Master.

It was assuredly no new thing to hear "Meat" "and Drink", in reference to physiologic functions of nourishment and digestion, made correlative with psychologic and moral Principles of Wisdom and Duty. Such Metaphor presents itself in the Old no less than in the New Testament, spontaneously springing from the rapt Imagination of Idealistic Prophets, merging all material congruity of "Circumstance" in one absorbing "Thought" saturating their own Soul, yearning vehemently to transfuse it for like assimilation, into the Soul of others. Are not in fact all Men, when powerfully predominated by ruling Principle or Passion, irresistibly driven into the vivid language of illustration which we call "Poetry", seizing on every cognate available image for forcible pressure into sacred and imperative service! What is the habitual tone of Old Testament "Prophesy", but this continuous tropical outburst

*flatus*, (*εὐθοεῖασις*) so reverentially  
Israel as the pledge and seal of a  
“d”.

hard saying to the personal  
list, to hear of His Meat or  
being “to do the Will of His  
Heaven”—to hear of His having “Bread  
y knew not of”,—to be urged to labour  
Bread that perisheth not—that Bread, of  
whosoever eateth, shall never hunger, as also  
**that** Water, of which whosoever drinketh, shall  
**never** thirst! Such Metaphor may have surprised  
the Woman of Samaria at Jacob’s Well, but could  
have needed no translation to the Apostles at the  
last Supper of their Lord.

We read occasionally of a bold Scribe or Lawyer  
rising to ask a direct question of the “Master”, but  
the answers were apt to be of such a sort, that  
we soon hear of no Man daring hence forth to  
ask Him any more questions. Few of us probably,  
would venture, even in thought, to formalise a  
pointed enquiry in such a Presence,—but many of  
us may have involuntarily pondered in his own  
heart, *why* He who so well “knew what is in Man”,  
should so deliberately and emphatically have *insisted*  
on a figure of speech, which, with reason or without,  
*had* greatly offended the Jews in general, and even  
many of His own nearest Disciples in particular.

How could He who knew the Heart of Man,  
ignore the proneness of Jew and Gentile, to cling

to the lifeless “letter” rather than assimilate the vital Spirit of Divine Wisdom!

Careful reading in the Fourth and Sixth Chapters of St John, will afford the only available sedative to any disquietude on the Subject. First, the Talk with the Woman of Samaria, at Jacob’s Well—“if thou knewest Who it is that saith to thee, “Give me to drink, thou wouldest ask of Him and “He would give thee *Living* Water, springing up into “Everlasting Life!”—the Conversation culminating in the sublimest Catholic Climax,—that neither specially at Jerusalem nor specially elsewhere, but that Universally, through all Time and all Space, the God Who is a Spirit, can only be duly and fitly worshipped in Inward and Spiritual Truth.

We are already familiar with the Metaphor of “Living” or spiritual Water (*ζωντανός νερός*), for quenching the Soul’s thirst after Godliness—“As the Hart “panteth for the Water-brooks, so panteth my Soul “after Thee O God!”

The Sixth Chapter then introduces us to a Great Company on the Mountain, whose cravings for the “Bread that perisheth”, are stilled by opportune but inadequate Loaves and Fishes, while He who at small cost, can thus allay hunger for earthly Bread, at once enhances and enables the Popular Marvel, by proffering to hungry Souls, a crumb of imperishable “Bread” (or Wisdom) from on High—“Gather up the fragments that Nothing be Lost!” The Divine Lesson that even Heaven’s Bounty is

coordinate with Heaven's Thrift, and that every grain of Corn is fraught with the sacred price of the Power and Wisdom that produces it.

The idea of "Bread", both as sign and substance, being thus prominently brought forward, is kept well in sight, and the People pressing upon Him by the Lake-Side, are warned to look less after Meat that perisheth, and more after that which endureth—"Bread" (*Bρῶσις*), *Wisdom* to wit, which the Son of Man will offer to all that put their trust in Him. Then say they "Lord, evermore Give us "this Bread"—He saith unto them "I am (myself) "that Living Bread" (*Ἐγώ εἰμι ὁ ἀρτός τῆς ζωῆς*).

Thus far "Language" seems to have suffered no startling wrench, and yet we find ourselves gradually on the very verge of the fated Sacramental Formula, big with destiny to Church and State for Coming Ages, through the length and breadth of Christendom.

No student of Hebraic Prophets could be a stranger to the figure by which "Bread" as type of bodily nourishment, is tropically transferred to "Truth", as noblest nutrition of the immortal Soul, that lives and grows alone on Wisdom from Above.—"Why "spend ye money for that which is *not* Bread? — — — "Hearken diligently unto me, and Eat that which is "Good, and let your Soul delight itself in Fatness!" —Here we have Isaiah poetically putting into direct apposition the Verbs to *Eat* and to *Hearken*, while similarly transferring to the transcendent Soul in-

congruous sympathy with the full-fed favour of its sensuous associate.

Comparing such Prophetic Metaphors with the collateral Trope of the Sacramental Rite, it might seem *a priori* improbable that an additional degree of intensity lent to the Assimilating Figure of “Inward “Digestion”, should alarm senses already so familiar with idealised identification of terms running easily into poetic parallel, however alien in their literal acceptance.

Jesus having once answered “I am the Living “Bread, whoso cometh unto Me shall never hunger”, it is but a further iteration and amplification of the Self-same Trope to add, “the Bread which I “give is my *Flesh*, and except ye eat the Flesh of “the Son of Man, and drink His Blood, ye have no “life in you”.

If Christ’s “Words” be Spiritual Life, it is surely no far-fetched Conclusion that would make the “Inward Digestion” of His Words, tantamount to assimilating such Life of Christ to our own—Flesh of His Flesh, Blood of His Blood, identified with the truest and highest vitality of our own Existence. There is *Natural* “Flesh and Blood”, and there is *Spiritual* “Flesh and Blood”—So at least writes St Paul, “Natural Body and Spiritual Body”. (*εστι σῶμα ψυχικὸν καὶ ἐστι σῶμα πνευματικόν.*)

Reading the whole Chapter as a *continuous* narrative, seems to bring out sharper accentuation and more painful persistence, with every repetition

of the “Hard Saying”, challenged by the murmurings and strivings of the Jews—“*How can this Man*” *τ. τ. λ.*

The *Continuity* of narration might at first sight appear incongruent with the blunt allusion to Manna in the Desert as “Bread from Heaven”, and the impatient demand for a “Sign”, from the very Men who had so lately eaten multitudinously of the few Loaves, and been filled. However this may be, the popular cry elicits a direct derogatory antithesis between the Mosaic “Manna”, and the “Bread of “God” that gives Life unto the World.

Reverential reticence checks an enquiry as to *why* the words of a Metaphor so painfully and generally misapprehended, should have been so categorically insisted upon, and their clear and full explanation reserved, till it seemed as though the very Twelve themselves might turn back, and walk no more with Him. But no scruple stands in the way of an impression, that the language of bold and fervid figure should have been less hard of interpretation to readers and hearers of the Judaic Prophets, whose flight had often reached the Pauline level that “Flesh and Blood” have no inheritance in the Kingdom of Heaven.

What doctrine more familiar to the Synagogue, than that of the Body returning to the dust as it was, and the Spirit to the God that gave it!—the Whence and Whither of the Two, having nothing in Common but the brief leasehold of a transitory

dwelling, whose fitting Tenant claims abiding Citizenship elsewhere.

We however are not left to our own resources to interpret the “Hard Saying”, we remain behind with the favoured few who did *not* turn back, to walk no more with Him. To us, the full and free declaration of the Parable is vouchsafed. Nothing in Human Language can be clearer than the express assurance of the Christ Himself, that the offending Words had no trace of Sensuous Signification,—that their whole and sole meaning is in the living spirit of the Thought, and not a whit in the dead “Letter” of the Metaphor, the vehicle of such Thought.—“The Flesh profiteth nothing”,—“The words that I speak unto you are spiritual Life”. That the true life of Man is life of Soul, and the sustenance of the Soul is not in Earthly, but in Heavenly “Bread” or Wisdom from on High,—that Christ *has* the Word of Eternal Life, and is so permeated, saturated and identified with it, that He Himself is that “Word”, or that Wisdom, or that “Heavenly Bread”, to be spiritually assimilated in the Soul, even as Earthly Bread is physically assimilated in the Body..

Yet from that time many of His Disciples went back and walked no more with Him.

The “Letter” killeth, the “Spirit” quickeneth. Why were the literal words of a “Hard Saying”, allowed to mar the vital welfare of Men’s Souls? Can these dead words or dry bones live, or give life?

Then answered I, Lord God Thou knowest!

But we stand nearer to the Church than to the Synagogue. Is it possible that this Sixth Chapter of St John could have been within reach of Mediaeval Schoolmen, who in the Eighth Century, were already working out their “Accidence and Substance” refinements, into the Dogma of “Transubstantiation”? The portentous term itself finding no currency before the Lateran Council of Innocent the Third A. D. 1250—when it was liturgically affirmed that “Bread is *not* Bread”, and “Wine is *not* Wine”, without Metaphysical Logicians perceiving, that to deny the evidence of Sense, is to cut away the Branch on which Logicians are seated.

Had Paschasius in the Ninth or the Lateran Fathers in the Thirteenth Century, ever read even in Jerome’s Vulgate “*Spiritus est qui vivificat*”—*Caro non prodest quicquam!*!

It could hardly have been in Human Head or Heart, even were it Head or Heart of Polemic Schoolmen, to ignore and nullify the explanation so clearly, so beautifully so pathetically given by the Divine Putter forth of the Parable. Jesus saith unto the Twelve “Will ye also “go away”. Simon answers, “Lord to Whom shall we go. Thou hast the Words of Eternal Life”.

We cast in our Lot with Simon—surnamed Cephas!





## N O T E S.

1) There are two classes of persons to whom the tenour of the previous pages cannot be acceptable; first those who are Religiously satisfied with doctrines therein impugned, and secondly those who support the Ecclesiastic *status quo* from motives of Conservatism. To neither however of such classes, is this volume addressed. To those only who are earnestly *trying* to be "ready with a reasonable answer for the Hope that is in them" (Petr. 1. 3), are dedicated the thoughts I have attempted to embody under the title of "Catholicity".

2) There are doubtless many even in this England of the 19th Century who can adopt tenets of Providential mutability, failure, vindictiveness and the like, without perversion of their moral and spiritual character; but this is only confirmation of the common remark that men are often much better than their creed.

3) There is no arguing upon Moral *Principles*; like axioms in Geometry, they must be either admitted intuitively, or not at all. Reasons in favor of outward recognition and inward repudiation of dogmas, may be readily derived from evidence of things *seen*: but the opposite temper springs from conviction of things *unseen*, constituting that tone of "Faith", by which it is emphatically said that a Man *lives*.

4) Do the legal, the medical, the trading Communities of the United Kingdom in this second half of the 19th Cent. hold to the "Regeneration" of Infants by sprinkling of water and utterance of words? Do they deem Children in danger of God's wrath, if these forms be omitted? Do they believe Man to be under a Curse in his toil, and Woman in her travail?

5) These pages are published in full persuasion that the edifice of Mediæval Scholasticism in this Island, rests in great measure upon a thin crust of outward conformity, beneath which lies a far more safe

and solid stratum of Faith and Hope, upon which it were desirable to gain a footing as soon as may be.

6) It is clear that a Man's spiritual welfare is in no degree affected by the verdict of his understanding as to the circumstantial probability of incidents supposed to have occurred thousands of years ago and thousands of miles off. But there is great spiritual loss in tampering with truth, and "making believe" to believe things of which we are not inwardly convinced.

7) It is not because Men of this Generation are intrinsically abler or wiser, that they arrive at more sane Conclusions than their forefathers, but simply that they are *older* and better instructed. Who would now burn Witches? Yet Sir Thomas Browne and Sir Matthew Hale thought—they were doing God service by such deeds.

8) The two Principles in support of which I confront the pain and grief of Controversy are, first, the *inward* existence of Christ's Kingdom, as distinct from the lo here! and lo there! of tradition; and secondly, what is called "Judgment according to works", or "Judgment according to Equity", in opposition to Levitical Schemes of ransom and propitiation through other agencies than our own entrusted sufficiency, under the law, "*As given, so required*".

9) Priestly theories of appeasing a wrathful Deity by blood, are natural to every early Community, reasoning of the unseen Government of the Godhead from the *data* of Earthly despotisms. —

But the Judaic *Prophets* seem to have been in nearly constant opposition to *anthropomorphic* notions of the Hebrew Jehovah. Isaiah, Micah and others, denounce the whole available stock of the Priesthood, Sacrifices, oblations &c. as abomination and iniquity, of which the Lord was weary. One can hardly read the N. T. without seeing that Christ, on this head, confirms the Prophets and repudiates the Priests. Pointedly setting aside in his illustration of the "Judgment", all claims to justification on the score of any merit but that of being good and doing good.

10) Whether St. Paul really means what Modern Divines suppose, would be hard to decide. Quite possible that bred at the feet of Gamaliel, he may have occasionally lapsed into other philosophy than that of the Master whom he knew only after his own ideal. Still the magnificent mind of the Man rises triumphant above the fanatical elements in which he was reared, when he spoke as a Child and thought as a Child. Witness his estimate of meats, drinks, circumcisions, and ceremonies. Above all his apotheosis of Charity! to the discomfiture of all Zealots who would fain prefer tongues, prophesies, miracles and mysteries. Again it would take more than Paul perplexed to refute Paul explicit, when he writes "Be not deceived, God is not mocked, "for whatsoever a man soweth, *that* also shall he reap."

11) The infallibility of Hebrew Authorship admits of no argument. If admissible for a moment, the next would suffice to convince any reasonable man, that infallible Hebrew or Greek would be useless without infallible translation, which again would avail nothing without infallible exposition; a concatenation leading at once to restoration of Priesthood and extinction of Protestantism.

12) The idea of that being *imputed* to us which we neither are nor have, would imply a reversal of Truth's polar axis; a confusion abhorrent to the Nature of the Godhead, sublimely characterised in Hebrew by an aoristic tense of the Substantive Verb.

13) Might we not have been now a juster and happier People, had our ten thousand Pulpits for the last three hundred years, insisted on our working out our own Salvation with our own God-given sufficiency, instead of thundering alternately for conflicting dogmas of "*Baptismal Regeneration*" and "*Election by Grace*"!

14) Let those who think a Simple Creed unsatisfactory, reflect for a moment, on what positive and negative results spring from a real Belief that "God IS, and is a Rewarder of them that diligently seek Him".

15) Priestly "Schemes" have always been busy in teaching Men that they may *compound* for setting at nought the *higher* Laws of their Being. Why have they never done as much for the lower or physical Laws? The Law of "Gravitation" for example!

16) The notion of our promoting the honour of the Deity by any mode but that of self-development is mere superstition, and leads to a kind of praise akin to that with which Eastern Slaves endeavour to pacify Eastern Despots.

17) Circumcision and Uncircumcision, Baptism and Non-Baptism, are something or nothing, according to the motive they indicate. True "Regeneration" is only to be found in "Principles" of Religious Life, teaching the strong to bear the burthens of the weak, and that both, in their degree, should strive to overcome Evil wth Good.

18) The only apology for Baptismal "Anathema", is to be found in the 16th Chap. of St Mark, of which Jerome a competent Judge, A. D. 400, writes

"Omnibus Græciæ libris pene hoc capitulum non habentibus."

19) "Theological Systems are too often as temples dedicated to implicit faith, and he who enters to worship there, instead of leaving his shoes, after the Eastern manner, must leave his understanding at the door, and it will be well if he find it, when he comes out again." JORTIN.

20) Should these Chapters have found any Sympathetic reader, it may be worth while mentioning that the Principles therein advocated have stood the wear and tear of time. The first half of the vol. was

written so many years since, as to constitute what Lord Beaconsfield lately called an "Awful fraction of a Man's life." — Far more than enough to satisfy the stringent test . . . .

"novum decimumve prematur in annum  
Membranis intus positis."

Should the book prove altogether superfluous, it will be no apology for its intrusion, but simply an explanation, when the Author states that his first purpose was merely to republish an old volume, now out of print, but which had, in its day, interested himself and perhaps some few others. Having however grown tired of dull repetition, it struck him, when about half way through, that not only would there be more freshness in again writing off-hand, in the same direction, but that incidentally, it might be instructive, at least to himself, to see what change of tone and thought had been wrought by the lapse of years, on the style of one whose only claim to attention would rest on his being unaware of any motive but that of allegiance to Truth.

He will very thankfully accept confutation of errors, while he has time to, retract and regret them. His own persuasion, as yet, is, that he has throughout to the best of his ability, been trying to vindicate the principles of Catholic Christianity from their alloy with "Tradition", whether Patristic or Mediæval.

The "Clergyman," soon after full ordination, had found the dogmatic bed of the 16th Century "shorter than that he could stretch himself "on it, and the covering narrower than that he could wrap himself in "it". He retired accordingly with pain and sorrow, from the "Cure of "Souls" to which he had been popularly elected in the central Church of no mean City. Labuntur anni—he has now nothing more to hope or to fear from "popularity" or the want of it. He publishes his three hundred theologic or anti-theologic pages, with no view but that of recording earnest convictions. If founded on God's Truth, they cannot be altogether waste paper. — Valete Omnes Amici.



## **ΠΡΟΣΘΗΚΗ.**

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### **“SIGNS AND WONDERS.”**

*Εάν τις Θέλῃ τὸ Θέλημα αὐτοῦ ποιεῖν γνώσεται περὶ τῆς διδαχῆς  
πότερον εκ τοῦ Θεοῦ ἔστιν. (John. VII, 17.)*

*“Si quis Voluerit Voluntatem Dei Facere, Cognoscet de Doctrina.”*

*“Whoso Willeth to do the Will of God, shall know . of the Doctrine  
whether it be of God.”*

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This, after all, is the Burning-Point (Brennende Punkt) of the whole Controversy. Shun it as we may, avoid it and recoil from it as we will, there the pale Spectre stands, confronting the Clerical Conservatism and pious timidity of a new Ecclesiastical Epoch! It is the Spectre of lethargic but startled Credulity, disquieted and brought up by the mighty conjuration of Modern Scepticism, and the gibbering Ghost must be laid by the wand of reasonable and religious Churchmanship, or else all our fight with the potent spirit of these latter days, will have been but as the idle strife of one that beateth the air.

The cardinal pivot upon which turns the main and primary plea of traditional “Orthodoxy”, the *Cardo totius Causae* of the struggle between Old thoughts passing away and New thoughts coming to the front, is this Vexed Question of rumoured Outward Signs and Wonders, in their bearing on the Soul’s Cause, side

by side with that of the Inward influence of the Holy-Ghost as working through the saving Inspiration of what Saint Peter calls the "Answer of a Good Conscience towards God".

Here we seem to have the legionary elements of a void and formless polemic Chaos, concentrated and compressed into one intense focus of real and fervid significance. Let our Discipleship but once be at unity on the Pandect-Principles here at issue, and we may surely in brotherly kindness and mutual respect, agree to differ on points of subordinate speculation. We could thus still recognize each other as Fraternal Members of the same Christian Catholicity in vital Unity of Spirit, while ignoring in fair pride of Free Individualism, the slavish counterfeit collar that would bind us down to a dead Uniformity of second-hand Opinion.

What an outer world is now waiting to learn, is the final tone and aspect of our Anglican Church towards those who in earnest and reverential mood, seek her authorised interpretation of our Creeds and Symbols, as bearing on this critical Chapter of "External Evidence" for traditional "Signs and Wonders".

Is her answer already stereotyped in accordance with the Spirit and Understanding of Ages that have done their Work, kept their Faith and gone to their Account? Does she require us of another age, to run the same race over the same ground, and fight the same fight with the same weapons as our Fathers did—quite otherwise shod, burthened and armed as we are for a different-strife with mightier combatants! If so, there are now whole hosts of arrayed and ever-protesting "Protestants", ready to maintain against all Comers, that by Divine Law of growth and increase, the intellectual ways and thoughts of a past Age, can no more be those of the Present, than can the ways and thoughts of a Child, be those of a Man who has put away Childish things. Myriads of enquiring minds are now asking whether the Church-of-the-State will continue to present her printed Formularies without further note or comment on this head, than sought and needed in the 16<sup>th</sup> Century of our Era! Whether her Articles and Canons are to be for ever encased in a hide-bound Volume

inscribed with a "Nolumus Mutari" of Protestant "Infallibility, so strangely at issue with her once valiantly asserted Birthright and "Magna Charta" of Existence, whose text runs "Where the Spirit of the Lord is, there is Liberty!"

The question of obligatory acquiescence in past popular notions on the subject of the "Supernatural", to be imposed under fearful penalties upon Students and Votaries, whether of Physical or Logical Science, is, one may believe, the Question of our Epoch. A Question involving results of social and political significance, compared with which, most others dwindle to serious trifling, playing, like toys of Childhood, mere momentary "make-believe" in presence of the hatchet and pick-axe that pioneer Humanity through the paths of an unknown world.

A straw thrown in the air, may shew the local direction of the wind, though by no means conclusive as to its upper or lower current. Such a stramineous sign presents itself at this moment to the writer of these lines, and is in fact the origin of a "Post-scriptum" to "Chapters" with whose drift it is very intimately concerned.

An Oxford Newspaper just brought by Post, reports a Sunday-Sermon in that City, deplored among other National Sins and Sorrows, the fearful flood of "Infidelity" that poured into the United-Kingdom as sequel to, and in consequence of — — — of, can the Reader guess what? — of Bishop Colenso's critical enquiry into the historical bearings of the Hebrew Pentateuch!

Now were such a straw as this to indicate the course of our Ecclesiastic current of thought, upper or under, the Cause of non-Protestant Stagnation within the Church pale, would have been thus far amply asserted.

The reproach of "Infidelity" is here clearly and directly levelled at that intellectual activity which seeks to investigate and verify traditional narratives of outward or circumstantial import, having no relationship whatever with the Inward and Spiritual Graces of "Faith, Hope and Charity", which can alone constitute our Christian "Catholicity". Does that Pulpit tone fairly repre-

sent the dominant temper of our Church Teaching? — Teaching to the effect that “Infidelity” can be held synonymous with zealous love of intellectual or historic Truth, even should such Divine Service of “all our Mind” call in question the physical outlines of a primitively sublime Oriental Cosmos, or minor details as to construction, capacity and freightage of a Noah’s Ark, — to say nothing of wars of Hittites and Hivites, involving, it might seem, startling Ethics under the direct Sanction of a “Thus Saith the Lord!”

Can it be that conscientious, even though erroneous, conclusions, touching outward circumstantial incident, should be imputed or imputable, by Protestant Church-of-Englandism to that inward weakness or wickedness of the Human Heart, which is conveyed in the right use of so scathing a word as “Infidelity”? The term really means nothing more than a fierce missile (*brutum fulmen*) of reproach, or it means chronic indifference or positive repugnance to intrinsic Truth and Honesty, finding confirmation in the heart or head of every sound and sober Man.

It may be well doubted, whether such Oxford Preacher, would or could, in his non-official capacity, distrust the truthfulness of every Pentateuch Critic, who happened to be less satisfied than himself, with the sea-going efficiency of Noah’s Ark, or the accurate natural-history of its multifarious tenants. We are bound also in Charity, to the converse proposition, that no Student of Nature should doubt the honest conviction of the Preacher as to the trust worthiness of the primaeval Ship or the full completion of its living freight, however they might personally demur to the safety of his Scientific guidance whether by land or water.

It may be said that Critical research however respectable on unconsecrated ground, is not tolerable when tending to discredit the popular “Miraculous”. But if so, what could any Judge faithful to his vocation, and mindful of the Lord’s abomination of a false balance,—what could any such Judge reply, but that Truth never dreads the Light, and that if popular “Miracles” cannot bear the strong Light of Day, so much the worse (spoken

reverently) for the ‘Miracles’, but not a whit the worse for the Light. If God said, “Let there be Light”, what is Man, or the Son of Man, that he should say, “We cannot stand it!”

But how, after all, are we to learn the final award of our Church on this head of Sensuous “Signs and Wonders”, belonging, it would seem, to other times and other thoughts than our own? Will such award satisfactorily harmonise in the long run, with that of the educated Laity of our Age and Nation? The prospect is far from hopeless on such ground of debate.

The well-nigh invincible (*inward*) alienation of all high Modern Culture from the “Medieval” estimate of “Wonders”, may apparently be referred to two Headings.

*First*, the almost universal and intolerable jar thence resulting to the implicit Faith with which Scientific Physical Students regard the Laws of Nature as *Invariable*.

*Secondly*, the inveterate demur of Logicians to our putting “Miracles”, real or assumed, on the same basis as the *Tradition* of “Miracles”. As none of us have the evidence of Sense, in support of such phenomena, the Conviction of their reality must depend entirely on our estimate of *other* men’s testimony on the Subject, and such estimate must be altogether an *intellectual* process, the merit or demerit of which forensic capability, can have nothing in common with the universal spiritual or religious requirements of Catholic Sufficiency, in *Re Animi Salutis*.

Let us pause a moment to gauge this scarcely disputed scientific devotion to what are known as Natural “Laws”, “*Gravitation*”, e. g. as being to the Faith of the Student, invested with an indelible sacred stamp of *Immutability*. Such characteristic belongs, we all know, in equal degree to *every* branch of Physical Science, and the notion of any interruption or suspension to a Law of “Chemical Affinity” or of the planes and angles of “Crystallisation”, would be no less irreceivable in the Laboratory than an exception to the Law of Gravitation in the Observatory of the 19<sup>th</sup> Century. There is not a tyro in any department of such “Natural Theology”, who would not prove his Faith by

pledging his life for the changeless and unchangeable character of all phenomena, when once reduced within limits of a Natural or Normal Code. Such tenacity of Faith, founded after all, but upon more or less of personal and collective experience, may seem to outside or popular estimate, as bordering upon *Fanaticism*. But even were it so, the truth would still remain, that with Students of Nature, that is with a most observant, earnest and powerful class of cultivated minds, "Miraculous" evidence, as popularly understood, now a days assuredly fails in obtaining the reverential reception, essential to its theologic efficacy.

To reduce this to the test of every-day-life, we have only to ask ourselves what would be the impression in London "Royal-Society" or Parisian-Institute circles, under a popular cry of the Prophet's fiery chariot careering to the clouds from Highgate or Montmartre! If grave and reverend Seniors responded at all to the challenge, it would be only to investigate the mode of ocular deception, by the agency of "Hydrogen", or optical delusion of "Reflection", "Refraction", and the like. We may even go further than this, and maintain the great probability of a Physical Philosopher not believing even his own eyesight in opposition to the Law of "Gravitation". Other means failing to vindicate his "Natural Religion", he would go home mentally depressed, and take a Febrifuge.

Surely this tenacious temper of resistance is no less inimical to the valid influence of praeter-natural agency, among the Learned, than is the corresponding tendency of the Vulgar, to attribute their abrupt Wonders to the powers of "Magic" or Beelzebub!

The *Second* or "Logical" difficulty as to obligatory implicit credence in the *traditionally* Abnormal, needs also very careful and skilful pleading for its solution or avoidance. The analysis of *reported* evidence, as to *other* eyes having beheld intensely exceptional phenomena denied to our own observation, apparently removes the judicial process altogether from the category of the "Praeternatural",—and, according to Popular theory, would seem to reduce the question of a Man's eternal spiritual welfare, to the rare

and skilful exercise of academic Learning and keen investigation.

This *logical* dilemma as to the religious bearings of belief in the *recorded* evidence of abnormal physical Wonders, seems in fact to be of *more* formidable aspect than the other plea against such phenomena, as being contrary to "Experience". Hume's Argument at any rate fails entirely for those to whom it is addressed, and perhaps the more from its affecting too much epigrammatic point in the Statement. If by "Experience", he means *Universal* Experience, his position clearly involves a "petitio principii", or "begging-the-question". If the "Experience" be but partial, his phrase merely tallies with the express definition of the Sign as being of necessity *exceptional*.

The repugnance of Modern Science, trained in the School of Experiment, to every record of abrupt wonderment, refusing allegiance to Natural Law, seems rather to rest upon the general tone of training inseparable from Physical Studies, than from any Single specific scruple to be formalised in a Syllogistic proposition. The Science of the present day, even when limited to established or elementary conclusions, is of a breadth and depth so portentously bewildering, compared with the small Cosmogony of the "Miraculous" Era, that it certainly seems preposterous to demand from this Century, the measure of facile belief so readily granted in Mediæval or Earlier Ages. Surely *that* must be a Procrustean bed, that would cramp the Mind of modern Astronomy to the calibre of a Mosaic Cosmos, with its arched Firmament of fixed Sun, Moon and Stars, revolving round the central Earth as Metropolitan of the Universe! How shall a modern Man, fresh from revelations of the "Spectrum", reconcile *its* Gospel with that of Chaldee Shepherds watching their flocks by night! What congruity can be established between the Sun and Moon of "Ajalon" and the countless Solar Systems, *probably* condensing and subsiding through myriads of Millennia into the Spheres, Rings and Satellites of Laplace's "Nebular Theory"! Not an intelligent Member of a "Mechanics Institute", but may now adays

revel in boundless regions of Intellect and Imagination, that Kings and Prophets of other times, have desired to know but have not known them. If such a Man wander under the Night Stars, and with the velocity of Light for his unit of measurement (some 12 million miles a minute), try to realise the thought that the twinkle of yonder Sirius in the South, has needed thousands of years for the telegram then reaching his retina—surely that Man is entitled to some elastic relaxation of the bonds, some indulgent lightening of the yoke that sat easy enough on the neck of his Patriarchal progenitors!

But time and space are now pressing on our own infinitesimal allowance of either, and we leave regions of speculation, for the point and pith of a pregnant fact, which alone originates and may justify a lengthy “Addendum” to pages already too numerous for the Simple Plea they would support.

Had that Oxford Newspaper quoted no Sermon but the one already alluded to, it certainly would not from the point of view occupied by the foregoing Chapters, have invited any special comment.—It is but the ordinary expression of a sentiment well known as that of a very considerable Section of our Church, and indeed of one that till very lately predominated within its pale.

Now turn we to another page of that Journal, a record professing to give a *verbatim* report of a University-Sermon in St. Mary’s Church, by no less a Dignitary than the “Master of Baliol”, speaking therefore as with authority, before a crowded Congregation of the *Primores* of Oxford.

A passage therefrom runs as follows.

*“No connection can be traced between the Inward Grace and Spirit of the Gospel and the admission of facts of History, whether ordinary or extra-ordinary, and therefore I think we had better put aside this vexed question of Miracles, as not belonging to our time, and also as tending to raise an irreconcileable quarrel between Revelation and Science. As a distinguished Prelate of the English Church has wisely said.*

IF YOU CANNOT COME TO US WITH THE MIRACLES, THEN COME  
TO US WITHOUT THE MIRACLES.

*For Not there Not there is the permanent and universal  
basis of Religion to be found."*

So preached the Master of Balliol "Sexagesima" XIV Kal.  
Mart. AD. MDCCCLXXIX. and in Church-History not many facts  
and words, delivered in such a presence, have been rife with  
more momentous meaning. St. Paul preaching on Mars Hill, or  
Martin Luther burning the Papal Bull at Wittenberg, may have  
been more pregnant doings in Human History.—But not *much* less  
significant in Ecclesiastic Annals, seems the passage we have  
emphasised in Capitals, as expressing one current of Modern  
Thought in the Classic and venerable Cloisters of Oxford University.

So at least seems it to a solitary Presbyter, penning these lines  
with thankful acknowledgments to an Oxford Journal for drawing  
freer and deeper "Ordained" breath than it has been generally  
his lot to inspire, since that Priestly Cathedral-Rite, from whose  
solemn vision he too soon awoke with cramp of Soul, to find him-  
self "on a Bed shorter than that he could stretch himself upon,  
and with a covering narrower than that he could wrap himself in".

Who that distinguished Prelate may be, I know not, but this  
I know, that there are fettered Spirits to whom his Lamp will be  
as a Light shining in Prison-Houses of both Provinces, and his  
Word a Voice at whose utterance, chains will fall from hands and  
hearts, to whom an "Iron Gate" thus opens of its own accord,  
into a free City, the "Civitas Dei" of "Reasonable Service", in  
that Liberty which is the true test of the presence of the Lord,  
in the heart of those who would worship Him in Spiritual Truth.

"If you cannot come to us *With* the Miracles, then come  
to us in God's Name *Without* them!"

Why here we have, to all appearance, the highest Repre-  
sentatives of Oxford and the Episcopate, offering of their own accord,  
all that Natural Philosophy and Logical Ratiocination would ever  
have dreamt of asking, and certainly not yet awhile, have ever  
dreamt of obtaining.

After such *Dicta* from such a level, we might well save pen and ink in pleading a Cause that looks already won, and spare the writer many a sentence that may seem scribbled as on water. But still we risk lingering another moment on ground so lately debateable and dangerous, trodden with timid feet "per ignes suppositos cineri doloso"—. We linger for yet a few lines, were it only to realise a blessed sense of freedom, from which one dreads awakening as from a dream too good to be true.

What easing of the burthen and lightening of the yoke to find one self worshipping through Christ, without being over-weighted with the critical investigation of strange phenomena reported as occurring so many weary leagues and cloudy seasons away from our field of present observation! Were it not for near a Score of Centuries that have fiercely denied and denounced such light yoke and easy burthen, as insubordination to Divine and Human "Powers that be", it would not, after all, seem so unhoped for a Consummation to have reached, with such secular expenditure of crime, cruelty, sorrow and suffering.

If we go back at once to the Head and Founder of our Faith, how little stress seems to have been laid on these outward circumstantial *Θάνατοι* by our Lord Christ in his public Ministry! — "Why doth this evil Generation seek after a Sign? behold no Sign, shall be given it!" (Mk. 8.) And to those who in the Drama of Last Judgment are painted as leaning on Wonders and "Castings out of Devils" performed in His Name, how crushing the reply "I never knew you,—depart from me, workers of iniquity!" (Math. 7.)

It is to words like these running *Counter* to the Popular stream, that we must look as embodying the real *animus* of our Spiritual High Priest on the Chapter of "Præter-Naturalism". One such saying, cropping through the laboured surface of Oriental Myth, Allegory and Hyperbole, proper to the Age and Genius of Convulsed Judaism, outweighs in the Scale of sober judgment many a forced passage of heated fancy or pious purpose, embroidering with high colours the simple sublimity of purest Wis-

most resplendent in native beauty when least adorned with furniture.

In critical insight there seems legible, between the men at their *highest* level of Inspiration, no slight *on not-unwonted* machinery, having been described "Teacher come from God". The real sources of power would appear more than faintly indicated by "not many Miracles being there done, if". The "Belief" of the Multitude is to, as the draw-well from which exuberance exuberate the lessons of one speaker, and whom the People heard so gladly. Prophet interpreting Divine Law as with commissioning authority, and not with Cabalistic circumlocution of the Scribes. Had the Christ really appealed to such Wonders as a Chief Machinery of Conversion and Heavenly Credentials of a super-natural Mission, surely the Sceptical Kindred and neighbourhood of Nazareth, would have had a claim to their exhibition second to none from Dan to Beersheba.

The apostle Paul again—how encumbered does he seem in dealing indulgently with the unmanageable enthusiasm of "Unknown Tongues", for example; when he can tell the Corinthians he would rather "five words" with his understanding, than "ten thousand" in an unknown tongue! Could there well have been a more considerate yet conclusive *Congé* given to mistaken zealots, to whom he so beautifully and sublimely proceeds to shew a more Excellent Way!

It is indisputable moreover, that mythic colouring being found on even *one* præter-natural Portent, inevitably suggests the possibility of its presence in other examples of the like sort. How difficult, for example, to doubt that the story of the "possessed swine" was originally given in the form of Apologue—and if so, how near lies the conclusion that other Narratives have been similarly taken out of their original frame-work.

Could a Merciful Providence have designed such fallible and slippery means for an exclusive Dispensation and Heavenly Contrivance for the Salvation of Human Souls!

The very little that Christ is reported to have said on the subject of these abnormal Wonders, is at any rate of a kind to give them but small prominence in the fabric of his Temple not made with hands. But what he *has* marked and pointed as the Key-Stone supporting the whole Edifice of his spiritual Church, is altogether of different grain, and so completely establishes the non-necessity of outward Signs and Portents, that the greek text quoted at the head of this Chapter, might seem to have satisfactorily settled the whole Controversy, without need of further Comment.

If any man *be willing* to do the Will of God, he shall know of the Doctrine, whether it be God's"!

Can any human language express more clearly and forcibly, that Christian Faith is based by its Founder not on *Outward* but on *Inward* groundwork? A position asserted and maintained in many other of His traditional teachings, but surely never more powerfully and uncontestedly, than in this passage secured to us by St. John. It untowardly happens however that our English Version, usually so admirable, gives us but a very faint reflex of the Original, owing apparently to the fragmentary condition of our Semi-auxiliaries "*Will, Shall*" etc., in lieu of inflection for our "future tense". How faint and feeble in consequence (if not absolutely erroneous) is the vernacular reading "If any man will do His will etc.", instead of, If any man *willeth* or have the will to do God's Will, he shall know etc.—". So the Vulgate of St. Jerome, *Si quis voluerit voluntatem Ejus facere, cognoscet de doctrina, utrum ex Deo sit an ego a me ipso loquar*". Here, if any where we have the vital Free Will of the Soul made the chief and only factor in the transaction of its Justification before God, to the total postponement of mere dead works of the lohere! or lothere! sort. — The investigation of such phenomena, when submitted to the Sense, is simply a question between weak credu-

lity and Sound Conviction,—when transmitted by tradition, oral or written, is the legitimate province of exegetic Criticism.—In neither case has it ought in common with that Religious “Faith” which can alone spring from a free and pure Will in allegiance to Truth (or love of Truth) and in Fellowship with the Holy-Ghost!

Greek Philosophy in its pride of Intellect turned away from the world of “Wonders”, with a haughty *Θαύματα μάρτυς*, and even our reforming Luther finds no more respectful expression for fully attested (Romish) Miracles, than the tantamount term “Narrenwerk”! But Wisdom of a higher and broader, as well as milder sort, would leave Liberty of honest thought and interpretation to all, according to respective discernment, advancement and temperament. “Whoso willeth,—shall know—”. This wisdom however clearly involves the purveying “stronger meat for them that are of full age, who by reason of use have their senses exercised to discern.” (Heb. 5.)

Lord Bacon’s counsel “in this universal Insanity to use *Moderation*” is surely not less applicable to the Polemics of the Church than to those of the World.

Let us study, to use again the words of the Chancellor, the “Book of God’s Word” and the “Book of God’s Works”, both of them together to edification, but neither of them to Swelling. Why should childlike faith be debarred from intensifying the impression of a wise Parable by assimilating this “Letter” with the “Spirit” of the Story? Reserving of course to “Criticism” the right to regard Decorations and “Dramatis Personæ” as mere pegs upon which to hang Principles and Precepts. How wisely and pithily is all this condensed into the apothegm of the distinguished Prelate:

*If you cannot come to Christ With the Miracles, then come to Him Without them.*

It is written “Whoso cometh unto God (*willing* to know His Will) him will He in no wise cast out”. Then why or how should God’s Church cast him out?

We have to remember that a Modern Student of Nature is always on his guard against, and distrustful of Appearances.—

Hence his special inaptitude for startling appeals to his imagination, through the medium of his perceptive Senses. *His Sun Moon and Stars do not rise in the East nor set in the West.* He has found out that *he* it is who turns the other way, on a Sphere doing its daily Chronometric round, within any decimal of a Second. This and the like of this, has disciplined him to distrustful vigilance, and he holds himself coldly aloof from all facile and rapid sensuous Conclusions.

How completely such Conclusions are connected with the physical experience or Science of the Epoch to which they belong, is strongly and touchingly illustrated in the case of St. Augustine, probably as wise a Man as the world has since produced, and in learning second to none in the Century he adorned, yet-because that Century was the Fourth A. D. nothing could persuade the sainted Author of "Civitas Dei", that our *Antipodes* could exist "in rerum Natura" — — — "quod Antipodes esse fabulantur, nulla ratione credendum." (B. IX.)

Which of us smaller men would or could raise his own mental stature a hair's breadth by dwarfing that of the Patristic Bishop of Hippo, puzzled in presence of to us, so simple a problem! How easy on the other hand, for minds trained to Mosaic or Mediaeval Cosmogonies, to adopt a Creed which in a Modern Observatory or Laboratory could only be signed with a "Credo quia impossibile".

What *can* be done surely should be done, towards adapting Ecclesiastical interpretation of primitive formularies to Standards recognizable in the Schools of Modern Culture. "Protestantism" can least of all afford to ignore the universal Law of development, a Law admitting of no exception but that of *decay*.

How easy to avail ourselves of the clue of the Apostle Paul, to many a Scriptural "mystery", which *literally* enforced, so alienates the mental culture of our time, as to emphasize, beyond all other Comment, the warning text that the "Letter" *kills*. What a Royal *Passe-par-tout*, is put into the hands of our Physical Science stumbling over "stones of offence", when the great Mis-

sionary to Western Gentiles, tells us "These things are an Allegory". (*ἀτινά εστιν αλληγορούμενα.*) Why need we assume to distinguish more sharply between perceptions in the *Body* and perceptions in the *Spirit*, than did our illustrious Grandee of Tarsus, in his own unparalleled experience!—"I knew a Man in Christ about fourteen years ago (whether in the Body, I cannot tell: or whether out of the Body I cannot tell—*God knoweth*). Such a one caught up to the third Heaven." *2. Cor. 12.*

If Paul could contentedly accept as either "*in* the Body" or "*out* of the Body", the vehicles or visions of Revelation vouchsafed him—who are we that we need stickle for *more* precise lines of demarcation! Are we to be less true to the rights and privileges of one Elder Birth, than were our valiant forerunners, a Millennium and a half younger than ourselves! Why must we creep and crouch in bondage to the "Letter" of formalism, when *Origen*, most learned of the Fathers, could walk with step of Manhood through a maze of Myth, needing no clue but his. "*Hoc nisi figuratum, stultum invenitur!*" "*Figurative or Foolish.*"

Let us but vindicate our Saving "Faith" as vitality of Soul Godward, not credulity of Understanding Manward; as confiding devotion, that is, to eternal Principles, not mere fanatic adhesion to incidental assertions, and we shall surely have so far fought the true fight and kept the right Faith of God's Gospel. It is the *temper* of our Creed, not the fashion of it, that is the one thing needful to the Soul's training.—"He that regardeth (or believeth) writes the Apostle, regardeth unto the Lord, and he that regardeth *not*, to the Lord also he regardeth it *not*"; that is, to the Lord is his disregard (or disbelief) equally acceptable, if he do but "give thanks" in trueness of heart. (*Rom. XIV.*)

It has been often said that in all our attempts at rising to some level from which to regard the Infinite Deity, we can at best but project a vague cloudy image in the exaggerated likeness of our own. We are of course responsible for no outline, or light and shade, surpassing our human powers of limning on a Divine Canvas. But it inevitably happens that as none of us

see the same Rain-Bow in the clouds, so no two of us discern the same form or fashion of a Godhead projected on the Universe.

Thus it happens, that the Will and Way of a Jehovah or an Elohim, which may amply fulfil the ideal demands of one individual or one Ecclesia, can in no degree satisfy the higher though vaguer aspirations of another. Hence the difficulty or perhaps impossibility of moulding an Ideal of the incomprehensible and unsearchable "Supreme", that shall meet alike the intellectual and spiritual needs of exoteric and esoteric worshippers trained in different Schools, and many, alas! in no School at all.

Perhaps there is no greater stamp of "Catholicity" or of all things to all Men, in our Bible of Oriental Inspiration, than the multifarious reflections and refractions of the Divine Image, presented in the varied and diversified tablets of the Law, the Psalms, the Prophets and the Gospel.

We have, in fact, almost every conceivable creation of religious Ideality, aspiring to the portraiture of the Unrepresentable Infinite, every one of them invested with some relative fitness of adaptation to different human demands, while the very highest is inevitably but as the flight of the Eagle soaring upward to the Sun, without much lessening the radiant space intermediate between Earth and Heaven!

The "Elohim" of Genesis occasionally comes down and goes up, walks in the garden, looks in at the Tower of Babel and engages in Chariot-fights with the Canaanites, by no means always sure of victory when they have "Chariots of Iron (Judges I, 19, רכב בריל). There are in Fact "Elohim" agencies woven into the early mythical traditions of the Judaic Theocracy, that indicate a phase of Human History not socially very remote from South-sea-Cannibalism, and intellectually not much beyond the crudest conceptions of nursery Childhood.

But as "Cannibalism", no less than "Childhood", is a phase in the gradual growth of Humanity, why should we not follow with interest and edification the progressive development of our Race collectively, as we do in our individual and isolated capacity!

Almost side by side with these puerile or barbarous exhibitions of Spirit and Understanding, struggling out of void and formless Chaos, we have gleams of glorious Light heralding a near approach of the Divine Dawn, whose noonday Sun is even yet far East of our own Meridian. How responsive is the highest heart-beat of our own Era, to the Revelation of the Godhead, as being nearer and diviner in the "Still Small Voice", than in the peal of the Thunder, the roar of the Hurricane or the crash of the Earthquake! What sublimer climax can our highest flight even now attain, in rapt Inspiration of Prophecy, than that "Church" depicted Apostolically as "the fullness of Him that filleth all in all" (*τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρούμενον*).

Though no Language and no Thought can be more than poorly and hazily approximate to the unreachable reality, still we may assume that no Human Speech avails as yet to express more sublimely what *can* be expressed by articulate breath, than this "Pantheistic"<sup>1)</sup> utterance of the Apostle touching the Ubiquitous, Changeless, Immanent and Self-Conscious Soul of the Universe, the "One God and Father of all, above all, through all, and in all". (*ὅ επὶ πάντων διὰ πάντων καὶ ἐν πᾶσιν.* Ephes. IV.)

Modern Culture at the height of its actual Theology and Anthropology, as read through recent Glasses, cannot but turn coldly from primitive plans of Cosmogony, literally enforced, involving a local and limited Providence (Demiurgus), bounded by quaint lines of primaevial pencilling and cramped into "Schemes" of obsolete hallucination. Such depressing Social servitude to the dead "Letter" of our Old and New Testament, was in full vogue among us from the Westminster-Confession till towards the middle of the present Century, and was emphatically branded by Coleridge with the name of "Bibliolatry". This degrading abnegation of Evangelic Manhood had apparently sprung from nervous anxiety of Lutheran Reformers, startled at their own boldness in throwing off the prop they had so long leant upon, and casting about for some popular equivalent of a palpable sort, without perceiving that the Spiritual Priesthood of the "Inward"

Kingdom (*τὰ ἔρδον*) could alone give stability and dignity to progressive Protestantism in presence of the Imperial Pedigree and pompous Vis Inertiae of Papal Rome.<sup>2)</sup>

The gradual and successful installation of this material Biblical Palladium, in lieu of the lost Oracles of a living miraculous Sacerdotalism, inaugurated for Protestant Christendom an epoch of dead pragmatic Pharisaicalism altogether alien to that quick spirit of "Reasonable Service", without which, "Protestantism" belies its name, disowns its origin, barters its Birthright and palms upon its Churches mere metallic Stereotype, more leaden than the Priestly bondage it rebelled against.

It is beyond denial that for several generations after the great Stir of the 16<sup>th</sup> Century, this "Bibliolatry" very largely succeeded throughout the United-Kingdom in confounding Christian "Faith", with credulous or drowsy literal acceptance of traditional "Circumstance"— instead of that earnest, devout reliance on changeless and universal *Principles* of Godliness, witnessed *Within* by the Holy-Ghost, and alone worthy the name of Saving-Grace or Christian Virtue. It may seem verging on Anti-Christian Caricature to have represented our irrefutable Conviction of things unseen, Substance of things hoped for (*ἔλσγχος οὐ βλεπομένων, ἐλπίζομένων ψπόστασις*) as tantamount to easy belief (or "make-believe") in the prosaic objectivity of legendary lore, mythologically embroidered as to time, place, person and incident. Yet this helpless, but often sincere and gentle subordination of Reason to Unreason, was so rigidly and triumphantly maintained on Ecclesiastical ground, while the Cyclopaediac "Schoolmaster" was busy in every other direction, that Men of manly intellect, in fair pride of mental maturity, grew gradually and silently, but resolutely estranged from a Church-System which professing to free them from fetters of Roman Priesthood, seemed only to have entangled them in leading-strings of Nursery-discipline.

"Protestantism", as belonging to abiding Powers that be of God, is an organised continuous Protest against Priestly Subordination of Eternal Principles, to ephemeral incident or accident,

"coming with Observation", against which we are warned on highest Authority, as *not* in Common with the Kingdom of God. Romanism, during its dark Millennium, had so overloaded the immanent and permanent Elements of Faith, Hope and Love, with formal, unelastic requirements of non-Evangelic "Observation", that though the intrinsic Pandects of the Gospel cannot but remain inherently immutable, yet had they been for a thousand years thickly and systematically veiled to the Sense of popular vision.  
Vult Populus decipi et decipiatur.

The power of "Protestantism" is only great and godly, while it remains true to its mission of vindicating the supremacy of Religious things-signified, against the overlying, suffocating heap of sensuous "Signs and Symbols", with which sacerdotal polity has always striven to overwhelm them. But this same Protestantism abjures and stultifies its own tenure from the moment it seeks to entrench itself behind "Stereotype". The Roman Hierarchy are true to their device in taking refuge under fixed leaden characters, for their Flag is *Infallibility*.

Protestantism is not a dead Bond of spiritual and mental Conservatism, but an ever living League, whose device is "Upward and Onward",—its Programme, perpetual and elastic adaptation and transmutation of outworn and decayed dogmatism, to new and congruous harmony with the needful and healthful requirements of an ever growing and maturing Humanity. Protestantism can only be conservative Outwardly, of that Order and Beauty of Holiness, which is most adorned when least; and Inwardly, of those Moral and Evangelic Principles, which as being in strict congruity with the indefeasible Laws of the Universe, only need assertion and allegiance, unencumbered with swaddling. Our only unyielding Dogmas are "Love of Truth", and "Search for Truth". All the rest, in conformity with the Living Laws of the MOTION that alone stirs up Stagnation, it recognizes as ever changing, expanding and inter-changing, in endless affinity of gyration, like Circles in the Water. But Protestantism would fain bargain for Circles *not* "Vicious" as returning into each

other, but Circles *Spirally* progressive, as Astronomers tell us our Planets and Systems of Planets never career twice over the same fraction of Infinite Space. As Protestants we look to fighting our own fight and doing our own work, not having it done for us. Generations that *inherit* their Religion like the poor people that inherit their Fortune, never know its real value, or rather for them it has but little real value, compared with that which were worked out with their own sufficiency. The worth of a lump of Gold to its Possessor, is well known to be more in the getting than in the having. How much more is the worth of Wisdom patent to the Soul that *Seeking* for it finds it working for it earns it, fighting for it conquers it!

Why should the 19<sup>th</sup> Century be debarred this its free and active Birthright, by the passive and forced inheritance of forty-some-one petrified lumps of Dogma, elaborated for its own help and usufruct by the 16<sup>th</sup>?

The Gospel of Protestantism is an Inward not an Outward Religion—it is neither Historical, nor Critical nor Circumstantial, beyond the hearing, the trying, the choosing and holding fast the words of Truth that fall in its way and sound in its ear on its Pilgrimage Forward and Upward. Its Gospel is that of its Master and Founder, who teaches that Heaven and Earth may pass away, but that His Words do not pass away. And why not? Why are all the pride and pomp, the powers and pillars of Church and State, transitory, as compared with the imperishable permanence of mere articulate Breath? Because Such Breath is the ever-living expression and reflex of that Light of Truth, to which there is everlasting witness sooner or later in the Heart of every Man coming into the world.

This is the real and only worthy ground of Controversy between “Roman Catholicism” of Finality, affecting to have found once for all and formalised Truth, and the Human Catholicity of Protestantism, aspiring to nothing more exclusive than loyalest devotion to Truth, but content in its state militant against ignorance and error, with a gradual and relative realisation of That

which in its absolute Entity, the Heaven of Heavens cannot contain. Protestant Catholicity on its right bearings, looks to Truth, as the Seaman looks to his Pole-Star, not with any notion of reaching it, but as the leading Light, promising to steadiness and vigilance, a true track on Life's Voyage, with safe anchorage at the end of it.

When Luther nailed his Theses to the Gates at Wittenberg, if he arrogated for his penmanship more than this, he was in his degree, however unconsciously, as Papal in spirit as the tenth Leo on Seven-Hills. His Scholastic Dogmas, like the driven Nails that held them fast, were sure to grow doctrinally loose again from the moment he ceased hammering, though his Hammer were "sledge".

When Christ was asked "What is Truth"? He gave no recorded answer. May it have been that Pilate's Pantheon had no room for the height and breadth and depth of the Reply that might have been given. We often hear from the same divine source, that "God is Light", and "God is Love". Could it not have been likewise said—"God is Truth". Pilate would hardly have found evil in such answer, even had he not understood it, as we should, who are near two thousand years older in Evangelic experience and training. We at least have learnt that neither Truth, nor Love nor Light, in their *absolute* sense are fitted for our finite faculties. That they are Attributes of the Infinite to which Mortality can only draw near by Asymptote, always approaching but never reaching them. It is this constant progress that is the Education and probably the *Meaning* of our intermediate *Genus*, and the best pledge of the pregnant destiny whose prerogative is always more and more to see and know *relatively* as we are already seen and known absolutely by the Power in whom we move and have our Being.

Church claims have been hitherto but moderately content with these limitations to its sphere of Seeing and Knowing. But we have Reason and Authority for thinking, that the nearer our Dogmatics approximate to our available measure of Truth, the

less will they engender quarrels about the clearness of our respective Glasses, where the brightest must be at best, but darkly diaphanous.

If this tone and temper of Religious Moderation, be really, as appearances suggest, now in the ascendant with Clergy and Laity, its practical realisation will be evinced in an ever-growing tendency towards reticent simplification of Doctrinal Formulae. Articles Creeds and Canons will either by Official or tacit agreement, come to be understood as elastic "Articles of Peace", not militant Standards of Strife. The exposition of our Scriptural Oracles themselves, will be no less "Orthodox" in their widest and highest interpretation than in the, meanwhile, lower and narrower still left equally open to conscientious choice. All this may be briefly summed up in the spirit and well nigh the words of the message lately enounced in full University-Conclave by no inadequate Representative of its maturest conclusions.— "If you cannot come to us with Christian *History* then come to us with Christian Character."

What that Character is, admits of no dispute. Its leading Principle, the divinest and only Eternal of the Abiding Three, has been Evangelically and Apostolically and repeatedly proclaimed as *more* than Human, even immanent in Deity Itself—"Deus est Charitas"— *O ΘΕΟΣ ΑΓΑΠΗ ΕΣΤΙ*.

As the Churches cease to evoke virile intellectual resistance to the ill-timed imposition of "Beggarly Elements" and antiquated Fables upon "Galatians" now grown to Man's Estate, so surely will the Intellect of the Community rally with affectionate reverence round her standards of "Reasonable Service", the Altar-worship of the Power in whose Service alone, is found our Perfect Freedom.

What mental Culture among us but is ready, in the ratio of its Wisdom, to recognise in our hereditary possession of the Bible, the greatest of the manifold Blessings the British Nation has been blessed withal!

Only let Men be free to read its Gospel according to Manhood, as Children according to Childhood, and not a manly Man among us, but will give heart and head and hand, to maintain the Bible in its sacred supremacy of that Wisdom, whose study is unto the Salvation of our People. What Book for a moment comparable with that, which has alone struck a tap-root into the purest and warmest hearts from Palace to Cottage through British Dominions. We boast of the Schoolmaster abroad, but what Schooling like that Biblical Home-Schooling of the Mother's Apron-string! the National-Schooling to Piety and Reverence, Duty to our God, our Neighbour, and Ourselves, that has been noiselessly going on for Centuries, from Father to Son from the Cradle to the Coffin, from Mother's Apron to Church Communion, leading us all from Prince to Peasant to the same Divine Cross of the Kingly Christ, whose Crown of Thorns elevates and sanctifies our sorrows, whose unworldly Kingdom is the sway of Faith Hope and Love, where the Strong bear the burthens of the Weak, and Evil is overcome of Good, which is alone of God!

These lessons of Bible-lore are no mean *Lares* and *Penates* on the hearth of every hut within our four Seas, and not a Man of worthy Manhood among us, but would reach a ready and firm hand to guard such Gods from sacrilege, such Landmarks from removal.

Rash words are occasionally spoken of the Bible being 'no "Book", but only ancient pages of Mythologic poetry and prose, bound together for the superstitious spelling of unenlightened devotion.

No Book—and only bound together!

Were pages ever elsewhere *so* bound together! not with leather and paste, but by the sorrows and sufferings the joys and gladness the tears and blood of so many myriads of Christian hearts, bending for generations, from wondering Childhood to reverend Age, over its living lines of consolation, through all the chequered trials of life and all the parting pangs of Death.

No Book—, yet what makes a Book, but the Writing and the Reading? Not all the Pens of all the Platos have so written for all time, with glowing letters on tablets of the Heart as these Millenial Texts are written, Hebrew and Greek, from Genesis to Malachi, from Matthew to John of Patmos. And not a jot or tittle of this wondrous Literature, the study and admiration of world-wide Scholarship, but is the hereditary Birthright of the simplest Subject in these Realms, who can read or hear his native Speech in plainest and purest English undefiled.<sup>3)</sup> Verily, these "Pamphlets" make a *Book*, and if there be a Providence, that shapes the ends of Human History, it may claim the title of a *Providential* One.

Mere folly to reproach the Bible with its not being wise unto Physical Science, as well as unto Spiritual Wisdom. Yet still worse unreason that would fain foist its Astronomy and Geology on the stupendous material triumphs of the present Age.<sup>4)</sup> The physical Cosmogony of the Bible is that of the World in its Childhood, where Nature's phenomena pass for what they *seem* to be, as with individual Children of our own time. But the properest study of Mankind is Man, moral and spiritual, and on such ground Biblical Wisdom is incomparably beyond all Sibylline Books of Greece and Rome, for Popular instruction, whether by precept or example. Its system of *external* and extrinsic "Rewards and Punishments" may be (and no doubt is) below the level of the innate and inalienable Psychical *Wholesomeness* of Good and Unwholesomeness of Evil, but the highest and truest Doctrine of Human Strength and Weakness, Health and Disease, is to be found in the Bible for those who are *ripe* for it. How many of us, are able even yet, to take practically higher ground than the impulsive Apostolic misgivings as to the worth of "Heroism" for its own sake.<sup>5)</sup> (1. Cor. 15. 19.)

Had the Bible præter-naturally anticipated Human toil and talent by "Physical" Revelations, such fitful interference with the due course of our Education, would have been only an awkward hindrance instead of help to the development of our capabilities.

The really profitable and *always* well-timed Wisdom of its motley Pages addressed to a motley World, is towards that *Self-Knowledge* which is the highest catholic Education of Humanity at large.

The Bible is a Mine whose Metal has to be smelted by free exercise of our Spirit and Understanding, without which Self-assertion, its best gifts would but induce a torpid dulness more degrading than blank ignorance.

The Bible is a deep rooted Tree, in whose spreading Branches our Souls and those of our Fathers, have sought and found refuge (*Animulæ vagulæ*), and neither as Doves nor Ravens, will we leave its shelter, to flutter as perturbed Spirits to and fro in Chaos, without rest or perch for perplexed foot in floods of Darkness and Waters unassuaged.

Let Biblical Criticism do its Critical work, true and worthy work in its critical way, as to its *How* and *Whence* and *When*. Who planted the Acorn that has grown to be the mightest Oak? What soil gave it increase—what Rains have watered it—what Winds of Heaven have visited it? We know not, and in our popular simplicity are content with ignorance or guess-work as to questions in which the Soul's Controversy has neither lot nor portion. We may critically whiff Babylon Bricks and Chaldee Captivity, the Mysteries and Wisdom of Egypt, the Ptolemaic Learning and Hellenistic Judaism of Alexandria, all contributing their quota to collective Bibliography, but all these are Outward, and our Religion has only to do with the "Inward" Elements of our Providential Book. We know that we *have* it and that we thank God for it. For the rest, the Wind bearing seed in its bosom, bloweth where it listeth, and in its unknown *whence* and *Whither*, has blown Biblical germs on grateful and genial Soil, no where *more* grateful and genial than on that of our own Ocean-worn Islands. If this be "Superstition", it is one of poetic Piety, with patriarchal Pedigree, and we may accept the impeachment, yet not in allthings *too* superstitious, ye Men of Athens! It becomes us still to be an Understanding-People, both ready and able to give an answer for the Faith that is within us.

No Religion can live on pure Reason (*Reine Vernunft*). Religion is Poetry, highest Poetry, Poetry of the Soul, both to Prince and Peasant. But the Peasant has perhaps few other transcendental elements to cheer his hard and rough routine,—it would be ruthless indeed to rob the Cottager of the One Picture by "Old Masters" that adorns his dwelling. Given the English Bible in the English Cottage (at least as it *was*), and its humble tenants may soar Heavenward as sublimely and far more safely than on Classic pinions of Epic or Lyric Muse. No Epic so grand to reverential Hearts as that which tells:

„How Abram was the Friend of God on high,  
Or How the Royal Bard did groaning lie  
Beneath the stroke of Heavens avenging ire,  
Or Job's pathetic plaint and wailing cry,  
Or rapt Isaiah's wild Seraphic fire.  
How He who lone on Patmos banished  
Saw in the Sun a mighty Angel stand  
And heard great Babylon's doom pronounced by Heaven's  
Command."

Let our leading Minds take Biblical "Prophecy" in the highest and deepest sense it admits of, and they may come as near Heaven by our Popular, Patriarchal and Providential Vehicle, as by any modern fiery Chariot as yet available. The road no doubt is rather one of safe-going Catholic Wisdom than of that brilliant exceptional knowledge (*Sciens Bonum et Malum*) whose Kinship with the Gods, has been most strongly attested by the least reliable Voucher.

Were we to wait for *Critical* Catholicity, it might be long before we gathered ourselves together in that identity of *Opinion*, which is the "Orthodox" aim and object of Criticism. But the Christian Congregation needs only Unity-of-Spirit in a circle whose circumference includes all things lovely and of good report, and whose Centre is God in the midst of us. If such gathering be unattainable, then must we soon strike "Church" and "Catholicity" alike from our polyglott Vocabulary, each wending his twi-

light way in solitary Pilgrimage leaning on his own staff and lightened by his own lanthorn.

Divergence of Opinion waits close on every clause of every Creed involving outward historic Circumstance, whether of normal or abnormal pretension. Every Formula in rigid congruity with the mental requirements of one Epoch, is likely to fail in elastic adaptability to those of the next, and the *more* likely in the ratio of the mental activity extant.

Would we seek a devotional type of a really Universal scope, Human and Divine, we have not far to go. We have a Model at hand, fulfilling or satisfying every Sentiment and every Aspiration of Christian Piety, without a trace of "Opinion" or "Circumstance" within its Catholic circle. It is the fittest and most familiar frame-work ever planted as Ladder from Earth to Heaven, for angel-messengers ascending and descending withal. It is the Lesson of Him who taught us *How* to pray! it is the Prayer and the Liturgy of our Lord!

There are some among us, to whom this brief Liturgy carries with it plainer and stronger stamp of a "Teacher come from God" than can all the Signs and Wonders of both Testaments. An Outward wonder is a thing of sensuous perception, first to be critically verified and then traced to its source, whether of Good or Evil. But that any normal Son of Man, born of a Woman and bred in Judæa in days of Herod, should have embodied the spirit of Prayer in Seven Clauses, so comprehensive that they leave nothing unsaid, yet so Catholic that no Dissent is possible—this seems to some of us a Sign surpassing Signs in Sun Moon and Stars, with perplexity and waves roaring.

The highest tribute of praise possible to our Anglican Morning and Evening Prayer, is its pervading harmony with the spirit of this divine prototype of Evangelic petition. A harmony attuned throughout to the "Fiat Voluntas", by the *Summa Summarum* of Chrysostom, reducing and subliming every request to the fulfilment of things most *expedient* for us through knowledge of Truth in this World, and inheritance of Life in the World to come.

This noble conclusion of our National Service is in the true tone and time of that *Accommodation*, without which there can be no congregational or indeed any joint Human enterprise, whether secular or transcendent. Individually we can close our door and pray more *intensely* to our Father who heareth in secret, but individual deference in things secondary, as due to the collective Religious rites and forms of the Body Politic, has always been taught and practised by the Wise of every Age and Creed.<sup>6)</sup>

The Spirit of Church-Polity in its transition from ideas of the 16<sup>th</sup> to those of the 19<sup>th</sup>, suggests itself as one of every-expanding *latitude* of interpretation, all things to all Men, in things that are indifferent. This "Indifference" seems likely to comprehend more and more in Protestant Christendom, all that lies outside the *Mind* that was in Christ. (Phil. 2. 5.) This indifference to things secondary and sensuous is no where more emphatically asserted than in the Esoteric utterances of the Two Testaments. The "Mind" is the tablet on which His Laws are written, saith the Lord. If our modern "Latitude-Men" look for *Christian* leadership, they may have St. Paul and St. Peter to head their column. "Establishment" resting on any establishing Grace but that of God's "Free Spirit" seems in these latter days destined to shorter tenure than heretofore.

Surely the "Signs and Wonders" of these times, warn the Church that She must mentally grow with the growth of those whose Minds jealously measure Clerical congruity with the unstunted development and evermaturing mental Manhood of the Laity. If it has pleased Providence to set the feet of all *outside* our walls in a larger room (Ps. 31), we may surely conclude that its inner votaries are not called to be shut up in narrowness of knowledge, nor shut out from sympathy with Brotherly breadth of view and comparative clearness of vision.

Are we as students embarrassed with the unmanageable sublimity of recent Science brought to bear on "Personality") of the Godhead, as occasionally conveyed by the "Letter" of Anthropomorphic imagining? Then let us appeal to the scriptural *Spirit*

that sets our feet in larger room and break the literal bonds asunder, casting their cords from us with a freedom which, if granted of God, cannot be grudged us by God's Church.

Were Astronomy perplexed with *Parallax* in following the "Star in the East" then let Parallax be respected, but Astronomy assured that "Wise Men" on the road to Bethlehem, are following no "*Ignis Fatuus*". Neither need Exact-Science scruple to worship a Sun rising in the *West*, as Day-Spring from on high to Nations sitting in darkness and shadow of Death.

Gazers *not* perplexed with Parallax, have their own Right-of-Way, free to follow the Star that shines to *their* eyes, and join the Heavenly Host chanting to *their* ears, "Glory to God, and Good-Will to Man".

The Gospel of Christ would be no Human-Catholicity, were the Modern Man of the "Spectrum" to see more deeply into the Mysteries of the Inner-Kingdom, than unarmed Eyes that look up to the hollow-spangled sky as revealing the one Truth that most concerns them, the "Heavens declaring the Glory of God, and the Firmament shewing His handy-work."

Science is not always Wisdom, nor the widest Horizon always the happiest. Mean while, Spectrum or no Spectrum, it may be gain to many and loss to none, should the Church endorse the invitation of our Distinguished Prelate,

"Come to Christ *With* the Wonders, or come to Him *Without* them."

Why need Christendom be startled by elaborate new theories of physical "Development", apparently running counter to traditional dogmas of Scholastic Theology! Such controversy is now for the first time in Christian History, narrowed to an enquiry into the Truth of Facts alleged and logical results deduced. *If* Church-Theology be shewn at variance with Nature's, the Church, in allegiance to Truth as the only final and eternal Gospel, will adapt her thoughts to congruity with the Divine Autograph legible to Experimental Science, in the three Kingdoms of Organic and inorganic Existence. The ground-notion of "Development" and

Circulation as opposed to sudden Creative Fiat, is sublime time-honoured doctrine, whose newness in these days, is only in the accurate observation and searching investigation devoted to its Exegesis. Pythagoras two thousand years ago, maintains the Universal *Relationship* of all things “Omnium inter omnia cognationem et aliorum commercium in alias atque alias formas transeuntium”.

“Nihil perire in hoc Mundo, sed mutare regionem, et *Migrationem* esse, quum dicimus esse *Mortem*.”

How can deliberate and dignified enquiries into the *modus agendi* of the Powers by which we live and have our Being, be more vainly and vulgarly assailed than by hue and cry of “Infidelity” or Atheism! Such cry is only the tribute usually paid by stupidity or timidity, or something worse than either, to all the Pioneers of Human progress. The Church-of-England is too high of breed, both in head and heart, to sanction such Ephesian brawling to the honour of her Temple. When She reads “Dust to Dust” over the body of a Brother, she tells us that All flesh is grass<sup>8</sup>), coming and going as flowers of the field, circulating in endless gyration by permutation of same elements, till our Ashes, with time given, once more culminate in topmost round of the Ladder, when again He saith, Come again ye Children of Men”. Our Church knows and teaches all this, and it was known ages ago, by Men to whom invisible things of God were seen and understood by analogy of things visible. (Rom. I.)

The Controversy as to the Divine “Modus Operandi” can now only be carried on by appeal to Facts. When we once know that a thing *is*, we know that it is of God, and cannot be otherwise. The immutability of the Divine Being and the Divine Code, is the direct consequence of Supreme Power and Wisdom that can only establish what is best and wisest.

“Necesse est Ei eadem placere, Cui nisi Optima placere non possunt.”

The time has gone by, when the rare ability of a Bishop Butler could persuade Students of Nature, that Anomalies and

inconsistencies exist in the Book of God's Works, akin to those which Man's Understanding may detect, in Ecclesiastical versions of the "Word", as handed down by Human tradition.<sup>8)</sup> No Student of the Natural Gospel will now admit that any anomaly can exist on the revealed pages he faithfully pores over. He believes implicitly in every jot and tittle correctly read, as fraught with intrinsic and spherical Truth,—and he studies them as freely as reverentially, fearless of any supreme penalty waiting upon his momentary misconstruction.

Might not we disciples of Spiritual Theology, also do well to emulate a like jealous rejection of every traditional Dogma, involving to our best powers of judgment, an anomalous stamp of *Partiality*, *Mutability* or *Failure*, in the Power we define as Changeless, Passionless and Perfect!

The Universe, the Living Garment of the Godhead,—("der Gottheit lebendiges Kleid") is like the typical Coat of Christ, WOVEN without Seam, from the top throughout. In such divine continuity of Woof, there can be no loop dropped, no stitching and darning, no patching and botching. With *Infinite* Power and *Infinite* Wisdom to the fore, there can be no finite Work with *Failure* at the Finish.

But the pith and gist of our limited Controversy, is concentrated in that Oxford appeal to the intellectual Manhood of the Community, to rally round the Church as representing the "Mind that was in Christ", free to come *With* or *Without* the material Marvels, that may or may *not* have crystallised mythologically round a sacred Nucleus that needs neither setting nor mounting to enhance its intrinsic splendor.

There are other "Signs and Wonders" now looming through the Mysteries of Modern Society, that may foretell a rally of our Faith and Hope round a Church embodying the Mind of Christ, or forbode a drifting relapse for a while into void and formless Chaos. Should time of trial be at hand, the Church may have to postpone other and minuter cares with which She has been cumbersed, to secure the One thing needful at the feet of her Chief,

realised or idealised <sup>9)</sup>) in the highest image of our own patent or latent possibilities.

Whether we come to our idealised Christ<sup>10)</sup>, with "Wonders" or without them, with complexity of Scheme-Work or in humble avowed ignorance of Divine Machinery—with our Faith pillared on *Principle*, or buttressed and bolstered on "Circumstance", it remains indisputable that our "Messiah", as Son-of-God and Son-of-Man, fills a Niche never before so filled, and we may well believe, never hence forward to be filled in the Annals of our Race, by mortal Man, conceived born and nursed of Woman.

When we look round to the Marks our Christ has left for eighteen Centuries inwardly on devout Hearts, and outwardly on Powers and Kingdoms of the World, surely we may dispense with the need of lesser incidental Marvels obscured in dim haze of rumour and distance. Enough of actual and indisputable evidence, Within and Without, remains to induce the first and best of Human Blood to stand with pondering and abashed Soul at the foot of that Thorn-crowned Cross, exclaiming with the Centurion of Matthew and Mark, "Truly this was the Son-of-God" (*Θεοῦ γιός*, or *νιὸς Θεοῦ*).

Would Philosophy or Philology rather exclaim with St. Luke's Centurion "Truly this was a Righteous Man" (*Οὐτως δὲ ἀνθρωπος οὐτος δίκαιος ἦν*) teaching from the Cross as never before taught, to forgive our Enemies and How to Die,—why should we demur to either form of thought synonymously expressed in Holy-Writ! If "Righteous Man" sound to our Western ears less than equivalent to "Son-of-God", let us allow for Eastern idiom, remembering that even in our own, such a Man is the "Noblest Work of God", and even when of normal Birth, would yet be the First-Begotten of that Spiritual Sonship we all inherit from Our Father in Heaven.

If *they* were called God's, to whom the Word of God came (John X), why cannot we all countersign the Centurion's "Vere Filius Dei erat", for Him whom the Father Sanctified and sent

into the world, even though we lack the witness of "many bodies of Saints", who have *not* arisen to us, from their yawning graves!

"If we cannot come to Christ *With* these Saints, then let us come to Him *Without* them!"

To whom else should we come? We who come not for the quaking earth or rending rocks, which we have neither seen nor heard, but for diviner Words of Love and Light and Life, which we *have* heard, and know to be of God by Fellowship with the Holy-Ghost.

A Righteous Man! What Righteousness like His, who does all things well, and endows the world on leaving it, with a Religion of Faith Hope and Charity—a Religion that teaches to overcome Evil with Good, and that teaches *nothing else*. That it is more blessed to give than to receive, and that our only Nobleness is Unselfishness. A Religion that in this chequered Life of light and shade, casts a halo of consecration round every distressed Heart acquainted with Grief and contrite in Sin.

It has *failed*, they say, to establish either Faith, Hope, or Charity, as our real standard of thought or action. No doubt it *has* failed grievously, in the sense in which every unfinished work is a failure. The world is still rife with ugliest forms of wickedness, but yet with how much beauty of excellence is not the lump of baseness leavened! Why quarrel with the collective education of the *Genus*, running the same course as that of the individual. *All* Childhood and Boyhood has to work and fight its way to the top of its School. We may reasonably calculate the career of our Race as of no brief period, when we know (astronomically) that we have wheels in our material Machinery taking so many thousands of years for a single revolution.<sup>10)</sup>

With all our grievous actual short-comings we have still encouragement in the evidence that taking it by and large, the World was never so settled and grounded in the allegiance to Good and eschewal of Evil, as it is now. What Breath but that of the "Righteous Man", has swept away legal Slavery, Polygamy, Exposure of Infants, judicial Torture<sup>11)</sup>, gladiatorial Massacres and

other Abominations *not* nameless to Poets and Philosophers of Greece and Rome. What Spirit but His, has replaced these throughout Christendom, by Hospitals and Schools, and Houses of God broad-cast in Faith and Hope through every land, with silent finger pointing to the Sky. Not one such Temple of a hundred thousand dedicated to God in Christ, or Christ in God, but initiates the coarsest Boor in Ethic Principles beyond the scope of highest Schools of Athenian Philosophy or Egyptian Wisdom. That the Lessons of Christ are not always the Lessons taught in Christ's Name, may prove the unworthiness of the Disciples without derogating from the supremacy of the Master, and *Corruptio Optimi est Pessimum.*

It was strangely expressed homage of Napoleon Buonaparte, but an emphatic bending the knee of Worldly Glory to One upon whose shoulder sits other Government, when the Victor of Austerlitz, and Founder of the Code, declared his future Name and Fame as "Null", by the side of that of Jesus the Nazarene!

Will simplification of our "Schemes", prejudicially narrow the field of our Clerical Teaching and Preaching? But still we have the "Ten Commandments" for Admonition and Illustration—unless we follow our Lord and reduce them to "Two", or more closely looked at, even to *One*, to wit our Duty to Ourselves, as comprehending both that to God and that to our Neighbour, in valiant self-assertion of all our Human Sufficiencies and all our Divine Possibilities. The millenial campaigns of our Church-Militant on the field of Metaphysics, have not been so rapidly triumphant against Sin and the Devil, that we need greatly dread a change of Battle-front. Our Newspapers (Dr. Arnold's "most melancholy Reading") do not as yet testify to the realisation of all things "lovely and of good report."

Would fifty-two Annual Sermons explaining the Inexplicable and reproaching Reason with being reasonable, be of necessity more helpful to Souls and Bodies, than as many plain practical demonstratious that God's Universe is governed by fixed immutable Laws, no less inexorable for *Moral* than for Material Kingdoms.

—Setting forth that the greatest Knave is inevitably the greatest Fool—teaching that Religious “Faith” is not a hazy half-and-half belief in Historic Narrative, but an absolute thorough-going trust in the Moral and Spiritual Laws of Life, as well convinced that no gain can be got out of Vice, as that no river can run up hill! *Less* belief than this, is no *Saving* Faith for the Soul; as there is none for the Body, without the like confidence in Fire burning and Water drowning it. We may teach that no Moral Law can be broken without commensurate penalty incurred and *fully* paid, under Police-supervision never slumbering and always on the beat. That hope of “Pardon”, in this world, for Lying, Stealing, Drunkenness and Debauchery, is as much out of the question, as pardon for swallowing Arsenic or falling out of Window. That Salvation is only in Amendment. We may shew that Lying and Thieving can no more agree with the Soul of a Liar and Thief, than poisoned gingerbread, however gaudily gilt, can agree with his Body. The Christian Pulpit may appropriate to its own Spiritual purpose, and may *popularise*, every discovery in Physical Science. The whole bent of such discoveries being to prove the Prevalent Supremacy of Divine Inexorable “Law” throughout the Universe. That such “Law” means ultimate Order Harmony and Beauty pervading all its Kingdoms, with the lower propensities in due subjection to the higher or Human characteristics that ennable and deify our twofold Nature. We may read mark learn and teach that all the mighty maze of wheel-work driving the Index of the Eternal Horologe, results in its One steady ultimate advance towards GOOD, which is of GOD, or *Positive*, while receding from Evil, which is Godless or *Negative*. If we learn and teach less than this, we have apparently no alternative but blank materialistic Atheism, or Persian ambiguous Dualism.

The shirking or distorting the revealed Truths of Modern Time, i. e. the oldest and best experienced Epoch of our Race, seems to be at the bottom of much of our Pulpit inefficiency. We are all apt to talk a language *inside* our Churches, which does not tally with, and would not be tolerated by the highest

and truest exponents of Thought *outside*. We preach purchased "Pardon" for violations of Moral Law, which would be laughed to scorn for Material Laws, imposed by the Same Law-Giver. When we sin against "Gravitation" and break a bone, we ask no Pardon, but get it "set", and profit by experience. When we sin against Moral Laws of Truth and Honesty, we know and feel in like manner, that we come to moral grief, with hatred and contempt therewith, our own and others, till we mend and grow spiritually sound and handsome again. Surely it should be "Orthodox" to preach and teach the hardness of kicking against the pricks, or Providential Penalties that await us inexorably at every swerve from the way we have to go. How easy, for example, yet how applicable and profitable a Text is that of "no Drunkard entering the kingdom of God". Why should we devote hours in teaching him what none of us understand, and grudge minutes to convict him of dishonouring his Maker in the ugliness moral and physical of his own person. Would the Pulpit ministrations of a life-time have been in vain, that had lessened by Parochial five per cent, the Vice that underlies so much of our sorrowful Sin and National dishonour.<sup>12)</sup>

To preach a Catholic Gospel according to times and seasons as they now are, with extant Signs and things signified no less full of "Wonder" than those of old, and concerning ourselves more nearly—surely to recognise from our Pulpits the latest and greatest Marvels from on High, should be as Evangelically "Orthodox" as only repeating the thoughts and sayings, the Poetry and Prose of generations that unavoidably felt and thought, and said and sung as Men younger than ourselves. If more time and experience have been granted us, larger results are likely to be expected than our shewing up other Men's tasks as our own. Words of Wisdom have indeed been handed down to us, which can never pass away, and we revere them accordingly, but it is ours to realise and utilise the "Principles" which alone give them their Immortality. Not Saying the Words but "doing the work" is held out as the free heritage of present Men, called to follow

their actual, active and ever-living Christ, who leaves the Dead to bury their dead in whitened sepulchres.

The Mission of a Church-Catholic, Human & Divine, sent and accredited to all Nations, must surely be, first to learn and teach the Laws of Life, and then to learn and teach how to *live* them, as Laws of God that alter not,—for Laws of God are inherent and immanent “Principles” in their nature immutable. Rites and Ceremonies are no “Principles”, but circumstantial local and occasional circumstances, of value only as subserving “Order”, and the simpler the sublimer. What Rite simpler and sublimer than sacramentally to wash and be clean, symbolising by Bodily ablution our Soul’s Purity! What Eucharistic Feast more genial and fraternal than meeting in reverential loving memory of our Founder, to eat together our Bread, and drink our Wine (with Water) in social pledge and bond of mutual Faith and Hope and Charity, as often as we do it in remembrance of Him! Here are Signs significant enough to need but little exposition of the things signified, and no “Wonders” therewith, but those of Human perversity, drawing deductions therefrom alike repulsive portentous and impossible.

If our Gospel be thus a Dispensation recognising the Revelations of the Living no less than of the Dead,—what grander Mission for our Clergy, than the guidance of the National-Service towards the comprehensive Worship of God with all the “Mind” of the present generation as with all the Heart of holiest Men that are gone! This should surely be the one aim and purpose of sound “Education” whether collective or individual—the only Training “all round”, that ennobles alike the Schoolmaster and the Scholar. “Knowledge” may be Power, but intrinsically is neither Wisdom nor Welfare. It may be happily guided towards Good or Alas! easily and fearfully misguided towards Evil. It is the sublime Mission of Religion to invest the triumphs of Intellect with the Sacred halo that marks the Consecration of Science (*Sciens Bonum et Malum*) to the Cause of Good, as always identical with the Cause of God. “Science”, without such halo,

may be little better than vain curiosity of an intrusive *Simiac* sort, prompted rather by poor love of "Excelling", than by pure and divine love of "Excellence". How often as Students of mere "knowledge", do we stand abashed and conscience-stricken before the rebuke of *Wisdom*,—"What is that to thee! follow thou Me." The one safe and lofty Portal of Human Science leading to the Kingdom of God, is inscribed—"Teach me Thy Statutes, and grant me Understanding that I may keep them."

We may distinguish these "Statutes" as we will, calling them Spiritual, Mental, Material and the like, but they are all equally Laws of *One* changeless Code, not one jot of which can be neglected without sinning against the integral sphericity of our Human Nature; a Nature, after its kind, no less spherical than the all-comprehending Godhead from which it proceeds, and to which it returns, as air-bubbles return to their circumambient Ether. (Eccles. 12.)

If the Church fully and frankly recognize her domain, as embracing alike the Service of *both* Heart and Mind, the Reasoning no less than the Aspiring propensities of Humanity, as concentrating all our "Strength" to One Service of One God, "jealous" of dispersion or confusion, then will She never lack Royal topics of teaching and preaching, even though reticent on texts higher (or hazier) than we can reach or realize. She too can invoke the "Signs and Wonders" of the Physical Science, that so illustrates our actual Century. Revelations of material Immensity alike infinite in magnitude or minuteness, whether appalling us by remoteness of "Stellar Nebulae", or perplexing by microscopic propinquity of hundred-lensed eyes of "invisible" Insects. But the notes and comments of the Church on these revealed glimpses of Material Revelation, will be primarily and emphatically in unison with the ground-tone of the Universal Symphony of Devotion and Aspiration,—the Heavens declaring the Glory of God, and the Earth with its Fulness belonging to the Lord.

Without Such Church-Teaching, what after all, even to lay and secular judgment, is the eventual and ultimate "Moral" of

a Gospel according to all the Sciences of the Modern Cyclopædia! What abiding fruits have we from all our peering and peeping into mysteries of Heaven above and Earth beneath, while crawling between both with no assurance of Freehold-tenure in either! If our hold on the Universe be only ephemeral, under momentary Notice-to-quit, why need we much care what such alien Universe be made of! It would seem, even to commonest prudential calculation, that no theory affords such adequate motive and issue to our Planetary "Science" as the Church-Message, endorsed by Sentiment and Forecast, that we are all intrinsically and immanently related to the Universe, through that "Sonship" or Heirdom, the Alpha and Omega of the "Good Tidings" taught in language whether of Prose or Poetry, to All Nations by every Church in Christendom.

On this footing, not a page in our modern Cyclopædia but teaches in unison with the Human Catholicity of Churchmanship as investigating and illustrating the eternal Statutes of God, and giving us Understanding that we may know them and keep them as Laws of Life. On this ground Clergy and Laity alike have to take their shoes from off their feet, for the Earth on which they stand is holy—not a blade of green grass or leaf of wild-flower but rife with present ineffable "Signs and Wonders" for every sense ready to observe and willing to apprehend them. But our observation of Nature must be free and fresh as her own flower of the field and fowl of the air—we can serve neither Wisdom nor Knowledge, when slavishly subscribing the Physical Science of the First Century of our Era, and deliberately ignoring that of well-nigh the Twentieth!

Turning from Material to Spiritual conditions of our Heavenly acceptance, we may find the ultimate "Summa Summarum" of Holy-Writ, condensed into Two Words by the Eldest of the Apostles, to be again and again endorsed by every Scriptural Evangelist.. These Two Words revealed to St. Peter by the Holy Ghost are for every Nation under Heaven, *Reverence* and *Righteousness!* (Acts 10.) No Church inheriting the Catholicity

of Christendom, would mar this "Magna Charta" of merciful brevity, by more complication than designed by the gracious Spirit that published it. How indeed could dismally elaborate "Schemes" of Divine Polity avail us in the multitudinous Ignorance and Simplicity of our Universal Church—or what need of illogical Metaphysics to either Learned or Simple, in presence of the Paraclete Promise knowing no distinction of person, "Whose *willeth* to do the Will of God, shall know of the Doctrine whether it be God's."

One more last reference to that most mark-worthy Call of our Singularly distinguished Prelate,—a Call bidding, better than for many a season, to rally round the Church our best collective culture of Spirit and Understanding in militant array against the rampant ignorance and wickedness of Anti-Christ. That message from the Oxford-Pulpit is silver-footed on the Mountains for many a Soul that would fain love the Church of our Fathers with all its "Mind" no less than with all its Heart—in Reasonable Service to the GOD Whose Spirit is in Man, and Whose Almighty Inspiration giveth him Understanding! (Job. 32.)

An Anglican Prelate has been found, fearless enough in presence of the "practical" British People, to postpone the "Miracles" to the "Mind" that is in Christ. A cheering Evangelic triumph, when once made good with those whose trust may have been hitherto rather in the "Signs" than in the things signified of their Creed. A glorious advance meanwhile, in these Islands of the West, towards the Catholic Consummation of believing with all our Heart and Mind and Strength in a Trinity-in-Unity of "Faith Hope and Love", as the only "Quicunque Vult" of Regenerate Christendom.

Side by side with the winged-words of a Prelate, I venture "In Memoriam" to write those of a Presbyter, no unworthy Son of same "Alma Mater". Words of last legacy from friendliest lips that never faltered to fear or subterfuge,—

"But for the Miracles, Who would not be a Christian!" *With Wonders or Without*, it may now be open to each of us, to estimate and emulate the Mind that is in Christ, as being,

with its Historic and Psychologic results, the *One Supreme, Imperative and Everpresent "Sign and Wonder"* of Christendom. Thus and thus only, it would seem, can we vindicate a Catholic-Church, whose Unity-of-Spirit can never "come with Observation" nor rest either on Circumstance or Opinion.

Christianity can only be a "Catholic" or *Universal* Religion of Humanity, on condition of its having within itself the life of *Growth*, or Principle of Development and adaptation to the Mental growth and expansion of our Race. The circumstantial "History" which cradles the material Birth and Infancy of our Faith, however sacred and beautiful to the eyes of reverential Piety, can be to the Spirit and Understanding of Manhood, but as antique "Setting" to Gems (Principles) of priceless value and eternal splendor, the fashion of whose mounting is mutable, their intrinsic worth changeless and unchangeable as the Godhead they represent. Christianity is the gradual recognition and worship of GOOD ultimately culminating and merging in the Supreme and Universal Consummation of GOD. The Name by which we strive to express all Entity that has *Reality*, as opposed to all the illusory Negations and Nonentities or Unrealities, that for awhile assume the mocking shadowy forms of Falsehood that we designate as Evil, and are prone, with picturesque truth to personify as Prince-of-Darkness and Archangel of Rebellion. "Darkness" is negation of Light, but in itself has no hold on Existence, as implied by the I AM (*O ΩN*) of Infinity. "Rebellion" against Truth and Goodness is to be in array as Outlaws against all the Statutes of Life in which alone we can have and hold our Being.

The *Exoteric* teaching of the Gospel may "popularly" represent outward *Rewards* as waiting upon Good and *Penalties* upon Evil. But below the surface, GOOD is always shewn to be our inherent Health Strength and Beauty; EVIL our relative Sickness Weakness and Deformity. We know, as analogy, that a Sound Man seeks no *outward* pay for the worthiness of his Manhood, but carries it with him in the consciousness of such worth. Sickness, Weakness and Deformity are by *Animal Law*,

always visited with hatred, contempt and hostility, as *natural* Nemesis for violation of Physical Law. It is only by the higher *Human* Law of Christian Charity, that we tend and cherish each other in bodily pain and illness. But the fact still remains, that whether our illness and ugliness be of Body or Soul (Weakness or Wickedness), they "naturally" inspire aversion and alienation. The Greeks in their preeminent worship of "Beauty", emphasise this truth in their perpetual proverbs where the *καλά* are always equivalent to the *ἀγαθά* and the *δραχά*. What is "Good" always Beautiful and Admirable—what is Evil always ugly and disgusting.

We are bound to remember that Christian Ethics, however softened to tenderness towards remediable infraction of God's Laws, Material or Moral, do not and *cannot* invalidate the presiding Truth, that Evil is Rebellion to the Rule and Order of the Universe,— a Rebellion *never* pardoned or pardonable, but always running against Penalties of a painfully instructive, though never of a uselessly *vindictive* sort.

This Eternal and all-permeating Truth is *esoterically* taught to the full in our Oracles of Holy-Writ, but has been at times through Scholastic Dogmatism and Scheme-Contrivance dangerously overlaid by a "Deus ex Machina" Theology of abrupt and exceptional "Wonderments", sadly calculated to weaken our perceptions and convictions of things in this world and other worlds, as they really and soberly *are*, and not fantastically and capriciously "believed"<sup>15)</sup> to be. It is on this ground of controversy, not with Christian Evangelists, but with Priestly System-builders, that our "Protestantism" has to choose her way, either with or against the irresistible progress of Human Culture, busied with investigating the Will and Ways of the *One* Power, Whose Auto-graph is stamped on every *Fact* within the domain and scope of Natural Science.

But let us possess our Souls in Patience and Moderation nor marvel at the slowness of our March onward and upward, knowing that our Human Education<sup>16)</sup>, need not be *hurried*, while

borrowing Time from Eternity under the regarding Eye of Power Higher than the Highest, determining Times before appointed.

Pilgrims to the Same Shrine, though leaning on different staves and shod with various "Preparation", none of us may grudge his Brother his Right-of-Way, or hustle him on the path he has chosen. There is the Path "Objective" and the Path "Subjective", each to be proved by the bourn it leads to. Let it be but Wisdom-unto-Salvation, whose End is Rest to our Souls, and so shall each journey be justified.

All this is trite Truth, old as Everlasting Hills, never lacking witness either from the Heart or the Head of Man. The one thing New to actual or Mediæval Christendom, is the Prelatic Message that *With* or *Without* the aid (or cumbrance) of sensuous historic "Wonders", *not* appealing to Modern Senses, all may still be welcomed in the Visible Church on the terms proclaimed to the Invisible Community of Christ, through Fellowship of the Holy-Ghost.

This has been published by a Voice speaking as with Authority, before an Assembly representing the most Illustrious University of Christendom.

The Choir of St. Mary, M. V. B. has pealed its "Amen" to Highest and Broadest Principles of the Catholic Paraclete. Never through storied Aisles and springing Arches of Christian Temple, has solemnly and sweetly sounded an "Amen" more magnificent and momentous. *Esto in Perpetuum!*



## N O T E S.

<sup>o</sup>) "Immutability." Pag. 267.

A Volcanic Wave suddenly rising last year in the Bay of Bengal, swept roaring over the low Sunderbund, and forthwith *drowned* 250,000 of our Asiatic Fellow-Subjects! How does *that* Fact tally with Paragraphs about "Merciful Interposition".?

<sup>1)</sup> "Pantheism." Pag. 299.

This greek compound is apt to alarm many pious and gentle Spirits, not aware of its being the *highest* scriptural expression of transcendent Theology. A very earnest, amiable and mentally-accomplished Lady lately told me, she could not altogether explain her dislike to the term, but that she had always associated it in some way with worship of the God *Pan*! The grim humour of a Cotemporary Man of Genius, in reply to reverential scruples of a distinguished friend on such head, needs no quotation. Compare the *Pythagorean*, "One only God, Himself All in All—the only Principle, the Light of Heaven, Father of all, the Reason, the Life, the Motion of all things". The *Stoic* "Quid est Deus? Mens Universi. Quid est Deus? Quod vides Totum, et quod non vides Totum"; and the remark of *Epicurus* "Non Deum Vulgi negare profanum, sed Vulgi opiniones Deo applicare profanum".

<sup>2)</sup> Pag. 300.

It is curious to observe the comparative Freedom of "The Fathers" on the head of Biblical *Exegesis*, relying, as they did mainly, on authority which "Private Judgment" must submit to scrutiny. Origen's "Nisi figuratum, stultum", is well known, and even St. Augustine writes quite calmly "Ego nequaquam Evangelio crediderim, nisi Ecclesiæ Auctoritas me commoveret".

<sup>3)</sup> Pag. 306.

Without our 16<sup>th</sup> Century Translation of the Bible, what would have become of our "English undefiled"? Chaucer and Shakespeare help as far as they go, but for one Englishman that knows either, there are hundreds to whom the unequalled English of our Bible is familiar to the ear. It remains among other boons, our best bulwark against the invasion of "Slang" and affectation. Luther's Version is admirable in strength and vivid simplicity, and in fact forms the very foundation of Hoch-Deutsch, but no competent judge of both Languages

hesitates in awarding the palm to the illustrious 54 of our "Authorised Version". French is too Anti-Hebraic in its Idiom, to admit of any comparison with "Versions" of Saxon Stock.

\*) "Mosaic Science." Pag. 306.

An excellent and most interesting Book (*Sermon à la Ville*) published at Geneva has the following "On ne se doutait guère que la science dût finir par se reconcilier avec l'auteur de la Genèse, en retrouvant dans ces quelques lignes tant raillées tout ce qu'elle aurait arraché *de plus exact aux secrets de la Nature*". Among many strange "Wonders" in this world, one is apt to wonder how a highly educated, able and conscientious Man (which M. Bungener certainly is) can talk of the extreme "Scientific Exactness" of the grand Mythologic-Ethnic Poem which opens the Pentateuch. Does the same Author find the halt of the Sun on Gibeon, and Moon on Ajalon, in *equally strict* conformity with the Science of Newton and La Place!

\*) Pag. 306.

Transcendent Ethics are entitled to find fault with the Pauline passage referred to, if taken as *deliberate*, and the late Sir James Mackintosh was reported to have called it "Gallows Morality".—But how clear that the Doctrine of the Apostle was of no *calculating* Kind, when we find him elsewhere wishing himself "Accursed from Christ", for his Brethren's sake! (Rom. 9. 3.)

\*) "Establishment." Pag. 310.

*Ἄθανάτους μὲν πρώτα Θεοῦς νόμῳ ὡς διάκειται τίμα.* Pythagoras.

\*) "Personality." Pag. 310.

It may to some who are apt to dwell on the conventional sense of the word "Person", be helpful to refer the theologic term to its derivation (*Soundings through*) or "Stage-Mask". The Greek *ἐπόστασις* is of much wider metaphysical import than its Latin substitute. Yet the notion of "Aspect" as conveyed by the latter, considerably aids our poor transcendental attempts at measuring the Immeasurable. The chief edification however resulting from an ambitious Survey of the Universe from an Ant-hill, is a sense of the infinitesimal minuteness of our unit-of-measurement. So the Stoic, "Si nihil aliud, hoc certe sciam, omnia angusta esse", mensus DEUM". Still the notion of "Aspect" or "Character", as tantamount to "Person" in Mediæval Formularies, may avail to extend our scale of transcendent Measurement, as of Tri-Une Obligation. A standard ample for the requirements of reverential Reticence, however inadequate to the ambitious limitations of a pragmatic "Rule of Three".

\*) Pag. 312.

It is said that the clever and good Queen Caroline always had Butler's Analogy on her table—but that Pitt found the Argument illusory, and tending to weaken the confidence it was meant to strengthen.

y) Pag. 314.

Pole of Equator round that of Ecliptic in 24,000 years. Compare very curious Astronomic Theories, as to *recurring* "Deluges", N. to S., and S. to N. about every 12,000 years. Vid. *Maury* and *Julien*.

x) "Opinion." Pag. 309.

Our Church Formularies are, for the most part, wisely and happily vague as to any *forced* acceptance of preter-natural phenomena, in an "Objective" Sense. This State-Church latitude leaves "Orthodoxy" very much within the elastic jurisdiction of enlightened Opinion, without its expansion involving more than a *minimum* of Official modification. Prevalent ideas, e. g. on the chapter of "demonical-Possession", have within easy memory, undergone material though unrecognised qualification. Hence the hardly to-be-over-rated importance of such Ecclesiastic Scope of thought, as that now finding highest expression in University Pulpits.

y) "Flesh is Grass." Pag. 312.

The "Natural" argument from material Circulation and "Development" helps not a little to rob Death of its Sting and the Grave of its Victory. But unhappily our Clerical tendencies seem at times strangely bent on referring "Nature" to some *other* source than the One Divine Universal Immanation, for which in fact it might well-nigh stand as Synonyme. But our Priestly "Pitchfork", like Mrs. Partington's "Mop" *versus* Atlantic Ocean, is overmatched in the Struggle,—

"Expellit Furca, tamen usque recurrat."

Surely we may, in presence of "hideous corruption", seek and find cheering consolation in the conviction that all which most disgusts Sense and Imagination, is destined soon to rise again in forms and colours of exquisite freshness fragrance and beauty, reappearing as flowers and fruits, to guarantee and adorn the ever-revolving circles of our *all-related* vitality. Such loving *kinship* with even "stones and running brooks" is surely no less sermonising and consolatory, than our walking about as "Strangers on Earth", wrapped up in the fastidious dignity of selfish and isolated "Lords of Creation". As the "Moon shines on a dung-hill and takes no pollution", so neither need we fear its whiff betwixt the Wind and our Nobility. It was homely but high wisdom of a late Prime-Minister that saw nothing in "Dirt" but a "Good thing in a wrong place." Chemistry like all real Science is sacred, and by Analogy of Physics and Metaphysics, throws light of "Probability" on future Phases of our Mortal Immortality.

10) Pag. 314.

By *idealising* the "Historic" Christ, is here meant our privilege of interpreting, adapting, and if need be, even of *eliminating* circumstantial incidents or traits of narrative, in accordance with best spiri-

tual Edification of earnest discipleship. This is easily illustrated by reference to familiar Scriptural figures of "Smelting" true metal from surrounding dross etc. Without such exercise of "Private-Judgment", we must needs forego "Protestantism" and bow down to the poor Palladium of dead "Bibliolatry", in lieu of a Priesthood which was at least a *living* Power with latent Heart *in petto*. The whole and sole purport of Protestantism, is the "Trying all things and holding fast to that which is good", to the best of our own chastened judgment, in Empyrean Fellowship with the Holy-Ghost.

"Let every Man be fully persuaded in his own mind." Some e.g. may not find the Spirit of their highest Christ, in the Theory of "Prayer", Luke 18, 1. or the Story of the blighted Figtree, or the allusion to "Twelve Legions of Angels", or even in the riding into Jerusalem with multitudinous demonstrations, likely to give umbrage to the Roman, no less than to the Municipal government.

"Our Jerusalem which is above, is free", and we are accordingly taught to read, mark and learn every lesson in the spirit of mental liberty, at times peradventure nearer to Christ in our Hearts than in our Books. "So then Brethren, we are not Children of the Bond-woman, but of the Free."

<sup>11)</sup> "Gladiators." Pag. 315.

The Educational advance of Christendom on this ground of Popular Ethics, may as yet be due rather to the legal *vetitum nefas*, than to the progress of higher Humanity through the lower strata of our Civilisation. The coarse and cowardly vulgarity that pays its shilling to see young Women hanging (with Magisterial License) by their toes from the ceiling of a London Theatre, would hardly grudge a higher fee for the safe homicidal "Excitement" of the Roman Arena. "Chambers of Horror" irresistibly attractive with memorials of foulest dastardly Murder, seem to indicate less satisfactory Home-Propagation of Gospel, than when gauged by wide-spread Accomplishments (Scientes Bonum et Malum) of "Reading and Writing". Marcus Aurelius at any rate ordered nets to be stretched under the Roman Ropedancers; and Stoic reflections on frequenters of the Amphitheatre were not wanting even in Nero's time.—"Occidit hominem!—Qui occidit, ille meruit ut hoc pateretur. — Tu, quid meruisti miser, ut hoc *Spectes*!"

<sup>12)</sup> "Highgate and Montmartre." P. 288.

Sinai and Zion sound sublimer and more in harmony with præter-natural Poetry. But even such names are gradually and inevitably losing the "azure blue" that lends enchantment to distance. Express-Trains are contracting all our terrestrial circles to short radii, and neither locality nor circumstance can any longer borrow mystery from remoteness. The Writer, as a young Man, visited '*en pèlerin*' the Patriarchal and Evangelic Scenery of both Testaments, before the

rushing Iron-Horse had superseded the slow-swinging Ship of the Desert, or *Table d'hôtes* had been organised in the City of David. Yet even then the impression of propinquity was alien to all idealistic traditions, which must ever in fact become untenable in the ratio of their familiarity.

13) "Drunkenness." Pag. 318.

Modern Chemistry teaches that imbibed Alcohol tends to absorb Oxygen, and so *blacken* "the blood which is the life." A physical fact like this, when once established, may do more than much Moralising towards checking the growth of a habit that ultimately becomes hopelessly imperious.

14) "Material of Universe." Pag. 321.

Our blood-relationship to every-body and every-thing allround, mineral vegetable and animal, as taught by "Circulation" and "Development", tends to invest the whole system of our surroundings with sacred and perpetual interest of a really Catholic or Cosmopolitan sort. On the other hand as mere exceptional strangers or aliens on the Planet, how cold and hard and cheerless are all our bearings towards the beauty and harmony, the splendor and sublimity of the revealed Universe. If we have no freehold indefeasible tenure in the realms we explore, what abiding Good or Grace accrues to us from gazing into the glories of Orion and the Pleiades?

*Ti Πλειάδεσσιν καμοι  
Ti δ'αστραφασιν Βοώτεω!*

15) "Capricious Belief," Pag. 324.

"Scepticism", like "Infidelity", a word oftener vindictively flung than judiciously weighed. *Σκέψις* means "deliberate examination" and can never fairly involve reproach. We live in an Age of transitional "Creed", where a temper of Scepticism may often guard us against that bad form of "Infidelity" which plays at "make-believe" with solemn assertions and declarations. A frank and humble avowal of Ignorance may at times be as worthy Godward and Manward, as the stereotyped doctrinal Infallibility hitherto so dear to Churches whether Papal or Protestant. "Quæ omnia se simulant scire nec quicquam sciunt."

An "Irrefutable Doctor", sure of so many things doubtful and dark, may or may not come down from the Temple justified rather than a sceptical Michel de Montaigne, whose Creed is chiefly "fais ce que dois, advienne que pourra."

16) "Human Education." Pag. 324.

We all now-a-days lament the failing and fading of the "Faith" by which we feel that Man alone "lives", in the full vitality of his life Human and Divine. The fact is more than sufficiently patent throughout every stratum of Modern Society. This Chronic weakness in the Moral and Spiritual Backbone of our Commonwealth, can

neither be denied nor concealed. We agree *nem. con.* as to the Malady, though Doctors differ as to the Cure. On one side rises the Cry of Conservative Churchmanship for stemming new streams of "Infidelity" by strengthening old Dogmatic Dykes and verifying Mediæval Landmarks of our Fathers. Among these some would fain find virtue even in Raiment-of-needlework, cast-off "Old-Clo" of defunct tradition,—with "Stoles and Chasubles" and scenic rehearsals, pressed into the "Reasonable-Service" of the Spiritual God seeking to be worshipped in Spiritual Truth,

"Never we ween  
Were such genuflexions seen!"

But alas! a dreary revival of dead Elements can but glare upon us with eyes that lack speculation withal, "Modern Gothic" and the rest,—

O quanta Species! Cerebrum non habet!

Æsthetic Decorations with sweet Melody and dim Religious-Light, all beautiful of their kind, are to be thankfully acknowledged from "Ritualism", but hardly therewith a New Descent of the Holy-Ghost "granting us by the Light of the same Spirit to have a right judgment in all things". Low-Churchmanship (feeble reflex of strong Puritanism) appealed at least to higher Elements, and has in its time, evoked sterner and stronger Powers than "Ritualism" can even *represent*. But Puritanism has passed away, with the exceptional Heaven to which it grimly aspired—a Heaven, logically compared with which, the fiercest visions of Scandinavian Walhallas were mild mercy and generous self-denial. Christian Catholicity in its present phase of Progressive-Protestantism contemplates quite other Human Education than that either of Calvinism or Formalism. It watches the new "Streams" earnestly but not timidly, it does not call them "Torrents of Infidelity", but rather Currents of active and healthy Human Thought, disturbing dull Stagnation and dissipating unwholesome Malaria. It invokes no "Engineering" to stem their course, but has faith in the "Education" that trains them into safe and beneficent Channels by guiding Principles of "Reverence and Righteousness". The Educational Fight will of course last as long as our Race, whose End is not yet. Friction and Collision are inalienable Laws of our bi-polar existence. The result can hardly be doubtful to those who lean on the Providence that shapes our ends, and who put but little trust in the galvanic revival of Mummies.



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